

Why Study The Bible Today?

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THE QUESTION, why study the Bible today? is by no means merely rhetorical. Be sure, there are many colleges in which religion, either theological or pedagogical, includes "Bible" courses in the curriculum; but few a surprisingly considerable amount of "Bible" is required. Doubtless this condition will continue indefinitely. But it badly requires a reminder that the question of the underlying *raison d'être* for the study of the Bible in colleges has long been asked, and a complete answer, furnishing a compelling motivation, has not been forthcoming. As to the position of the Bible in universities, the situation is far worse, and would appear to be moving in a steady and an accelerating decline. Further, what might have seemed to be the last stronghold—the theological seminaries—also is experiencing a trend toward the minimizing the place of the Bible in the curriculum. Nor is it apparent that the motivations which may—and should—be assumed for a minority are to be depended upon to indicate a primary position of the Bible in educational curricula today. Those of us who appreciate the Bible point to three reasons why it should be given a foremost position in study at least in colleges and universities: its excellence as literature, its significance both as a product of and a contributor to cultural development, and its availability as a beautiful and an effective force for devotional and religious use.

Doubtless it will be agreed that these motivations are of contemporary validity, just as they have demonstrated their validity in the past. But it would be shortsighted to depend upon these to meet the particular situation which confronts Bible study today.

In general the Bible has been studied and is now usually studied on the basis of the assumption that through its study a body of content, which is of great significance and value, may be imparted to the student. There seems to be an assumption that the impartation, or the transfer, of this content will make it—the content—available for use in the contemporary life of the individual student and in his contemporary society. Often this assumption is naïvely held; the teachings of the Bible are "good" (ethically and spiritually); hence the knowledge of them will render the student "good;" it seems to be assumed that in some mysterious way this will work to the betterment of the common life, too.

It is the thesis of this paper that, on the contrary, the Bible should be studied for the purpose of discovering what it has to offer to our knowledge of process and technique. It is the conviction upon which this paper is based that it is of slight practical importance for contemporary religion *what* was the religious achievement of antiquity which is chronicled in the Bible, but that it is of great value to discover *how* it was achieved.

It is confidently affirmed that the consequent knowledge of the technique of the religious life is of immense importance for contemporary religious leadership.

It is the inescapable conclusion, upon adequate reflection, that there is no simple transfer of the content of the Bible to contemporary life. Students of the Bible are not to be expected to reproduce in their lives the religion of the worthies of the Old Testament. Indeed, one would have to ask, if it were affirmed as desirable, the religion of what worthies: the religion of the articulators of the priestly codes? the religion of the patriarchs—is the college freshman to be encouraged to reproduce the religion of Abraham, of Jephthah, of Deborah?—or even the religion of the prophets—is one to be an Amos, a Hosea, a Jeremiah? Or, to venture upon a much more delicate area, it is not so defensible as surface idealism presumably supposes to assume that there should be a reproduction of the religion of Paul or of Jesus.

In this connection clarity of thinking requires one first of all to see the difficulty of the problem in the primary question of identifying the teaching of Jesus. But much more difficult and infinitely more important is the fact that Jesus is and always has been a religious object, not a religious subject. Only a minimum of reflection suffices to illustrate the truth in this. Doubtless the sweeping majority of teachers of the Bible agree that apocalypticism had a central place in the religion of Jesus: do they think that this should be reproduced in contemporary life? Doubtless all agree that the economic attitudes basic in the religion of Jesus were integrally related to a world-rejecting ethic—does it follow then, that these attitudes and this ethic are normative for people in our world? Candor should, and sometimes does, require one to recognize that whatever lip service or polite acknowledgment is given to the "teaching of Jesus" the working attitudes of teacher and student are

based upon the use of Jesus as a religious object, not as a religious subject.

For, whether unconsciously or consciously, the study of the Bible has been and is one of the aspects of the evolution of Christianity. Wherever and however the Bible is studied and taught it is studied and taught by people who are products of the history of Christianity. Bible study is maintained primarily in the interest of the particular group. Individuals may rise to an objective perception which leads them to be independent and to some extent a dissociated position with reference to their group, but we are all products of a long process. To the degree that we are related to the institutional life of our groups we continue in some sense to affirm it—and properly so.

Unhesitatingly, therefore, I affirm that while a certain, and in the main a very worthy result has been achieved by the more or less traditional study of the Bible, the major objective of which has been to transfer and reproduce its content, the contemporary situation demands that we bring beside this, and bring to a place of pre-eminence, the motive of studying the Bible for the sake of what it exhibits of process and technique in the religious life.

Fundamentally this is because the social setting of the various parts of the Bible was relevant for the given time and place and therefore different from our time and place. It is therefore irrelevant for our time and places. Thus it may be said again, that it is impossible to reproduce the content of the Bible in contemporary life. This is the simple reason why it has not been reproduced.

On the other hand, consider the usefulness of studying the Bible for the sake of what it teaches of the religious process, the *how* rather than the *what*. Obviously the Bible is the most complete library of richly varied religious development in religious literatures. Covering several centuries of development, it reflects many levels of religious achievement, from the re-

ely primitive to the highly spiritual. Its geographical area is inclusive of the ancient East and the early West, with consequent reflections of a rich variety of cultures. Its linguistic and literary forms are highly instructive as reflections of local and of differing peoples. It contains essential data on several types of group religious behavior, and what are in effect case histories of the life of many religious geniuses. Involved in the processes and fully and faithfully chronicled are economic, social, political, and racial phenomena. Personal and institutional religion are amply documented. Not only the wealth but the amazing range of data mark the Bible as a unique source for the study of religion. It puts it tritely, but truly, to say that it is a veritable laboratory of human experience, individual and collective.

The value of studying the Bible for its formation of the processes, rather than the content, of religion may be illustrated by a few random illustrations. For example, all will admit that the relation of race to the Jewish religious movement is a problem in which it would be difficult to find one more perplexing. The development of religious experiences within Israel furnishes an instructive example of the limitations, as well as the advantages, of the practical union of religion and people. This development represents a process which itself is instructive; it was by "trial and error," and by much struggle, that the watchword, "The Lord is Israel's Lord, and Israel is the Lord's people," became a fact. Of immense effect in leading into a oneness the variety of racial, national, cultural, and economic groups, the limitations and liabilities of the result become apparent as the history of Israel in the Graeco-Roman world is observed. The decisive importance of the non-national, non-racial character of emerging Christianity is obvious to the student of the history of religion.

The facts are plain; what of the cause-effect relationships? Close study of this

phenomenon shows that the non-nationalistic, non-racial character of what became of Christianity was the result of the general adoption of the social attitude of individualism which had come into the world in the age of transition ushered in by Alexander the Great. In this general development the break-down of the Greek city-states as political entities, the obliteration of the political lines of the eastern Empires, the positive factors involved in Alexander's grandiose scheme of a world-empire built around himself as the unifying symbol (which project, naturally, failed with his death), and the working unity which accompanied a farflung commercial organization with a common language as a "civilizing" medium, brought into being forces which continued in operation long after Alexander passed from the scene. It was the effect of these which brought the contrasting viewpoints of the Stoic philosophy and the popular attitudes of which the mystery religions are a typical example: the alternative was to be a "citizen of the universe" or to fall back upon individualism which affirmed the value of oneself. Since the tenuous view of the Stoic has found few adherents in any day, including our own, it is not to be wondered at that it was thoroughgoing individualism which swept the world into which emerging Christianity was born, nor is it remarkable that the attitude was taken over by Christianity. It is highly instructive to observe in this the role of such a leader as Paul. He was a Jew who tried valiantly to maintain the quasi-racial affirmation of Judaism but who, perhaps because he was a dispersion Jew, came to see that non-Jews were capable of a valid religious life. Thus he was able to enunciate a generalization: it was not only not necessary for a non-Jew coming into a church to become a Jew but for him to do so would be fatal to his religious life—"No one is pronounced acquitted by doing what Torah requires (i. e., among other things, becoming circum-

cised, thus joining the Jewish people), but by faith;" "Everyone who believes is pronounced acquitted." It was by taking over the current individualism that early Christianity became a racially inclusive movement. It was because of this that it accepted everyone, Jew or Greek, Antiochene, Alexandrian, Corinthian, Ephesian; the Macedonians who were parvenu to the "Greeks," the "Galatians" who were not Greek at all, African, Roman. The ultimate outcome was, of course, that in the wider expansion of Christianity it was non-nationalistic; indeed, the Catholic Church of the west became international, and it was not until Christianity tended toward the "modern" people, in the rise of the western nations, that the racial problem again emerged. Of this, more is to be said presently.

The value of studying the data of the Bible on this subject should require no argument. Here is a conspicuous example of the fact that the Bible is a laboratory of human experience. It is obvious that it is not to be expected that some single example of its content is to be lifted out of the Bible and made the norm for a modern society. It would be futile to suggest it, more futile to hope that it could be done if it were futilely regarded as desirable. What then? The point is that by learning *how* the factor of race operated in the religions of Israel and in Christianity, much can be learned—of negative and of positive application—which is instructive for the contemporary Christian who attempts to work out the required racial attitude for himself and, as far as he is effective, for his own society. In a word, the motive for studying the Bible with reference to race and religion is not to discover *what* it teaches, but to observe *how* the several and various attitudes operated in a succession of situations, in the hope that something, perhaps much, can be learned of the technique of religious leadership in a constantly perplexing problem.

Similarly a number of other social atti-

tudes may usefully be studied in the same way. For example, the attitude toward wealth and poverty, or the attitude toward property. Or, to take another example, the attitude toward war. So relevant is this in our contemporary situation that some discussion may be of value. It is well known that among other attitudes the "pacific" view was maintained by some of the early Christians. It is more instructive to inquire why they advocated it than to state what they thought. It is disconcerting to discover the reason. For it was by means the humanitarian affirmation of the sacredness of human life which led early Christians to repudiate military service; it was refused because military service in the Roman army involved religious ceremonies which were regarded as pagan and idolatrous, so that in the view of early Christian leaders a Christian would either lose his Christianity, or have it seriously modified by engaging in military service. This, as a detail of the general attitude toward the State, leads to the remark that the whole matter of the relation of the religious person and group to the State is fully documented in the Bible, so that its study with reference to motivation is highly valuable. In this there is most fortunately available an ancient interest which is quite relevant to a contemporary question of compelling importance.

It should be pointed out with complete frankness that in studying the Bible to find out the *how* rather than the *what* it does not necessarily follow that everything which is discovered is applicable as a parallel. To refer again to the race question as an illustration, it is obvious that the contemporary forms of the question are not to be solved by the application of the technique observable in early Christianity. Individualism is at so low an ebb today that it seems impossible to find its advocate. What was once Christianity's strength is now, it would seem, its weakness. But that does not sug-

est that the method of Bible study recommended here is fallacious. It suggests, rather, that the data derived from the Bible be to be fitted into the total of data which is to be assembled in all study; it suggests the effective unity of Bible study with other disciplines, and its integration into the total educational experience.

The point of view here maintained is capable of much wider illustration. As relevant for contemporary interest may be mentioned the study of the messages of the prophets. It is difficult to imagine anything more fruitless than the assumption that the content of their messages may be applied to modern life. The prophets are usually taught as social radicals, and emphasis is directed, though for positive parallel, to what they thought of the accumulation of wealth, especially in the form of land. But it should be recognized that they were social and economic conservatives, maintaining an old viewpoint against the encroachment of attitudes which were strange and new, and which, subsequent history showed, were progressive. But it is entirely relevant, and extremely valuable, to scrutinize their viewpoint as an example of social adjustment and reintegration.

But further illustration is precluded by the limit of space. It is hoped that the examples offered suffice to suggest a sufficient

reason for the study of the Bible today. The viewpoint maintained here is that unless the teacher of the Bible is content to remain the instrument of an institutional tradition there is insufficient justification for his work. He may insist that people *ought* to study the Bible for the sake of its content and that they *ought* to take over into their own lives the patterns of a remote age and a foreign social situation. It remains that they do not, and it is here urged that they cannot.

The viewpoint here urged in no sense depreciates the value of the Bible; it affirms it. It is urged that what is here recommended is in no sense a retreat to a secondary line of defense, but rather the rational advance of an unquestionably valid approach. It goes without saying that it requires much capability in the teacher, and demands much in the teacher's research. Its implications involve a radical revolution in the study of the Bible in the theological seminary, especially in the institution which shapes its curriculum, including its Bible study, for research. But it is the conviction upon which this paper is founded that this motivation of Bible study is the only fully rational, and therefore fully adequate, basis and procedure for Bible study which requires no apology, and whose defense, if defense is called for, is the fruitfulness of its result.

Historical Consciousness vs. Historical Knowledge

PAUL S. MINEAR

MY SELECTION of this topic is due to observations which two scholars have made in recent articles. The first is an essay by Professor Nels Ferré in the Summer, 1939, issue of *Religion in Life*. On beginning his seminary teaching, Professor Ferré assigned a paper in which he asked the students to express their view of the Christian faith. In their treatments of this topic, the teacher found only two things in common. On the one hand, there was a marked absence of "a sense of history;" on the other hand, there was slight awareness of the social implications of the Christian gospel. The second essay appeared in the *Review of Religion*, written by Paul Tillich. Professor Tillich calls attention to the frequent hiatus between historical knowledge and historical consciousness. He illustrates this hiatus by contrasting Marxism and "bourgeois historicism." Marxism has a dynamic consciousness of history with an inadequate basis in historical knowledge; "bourgeois historicism," on the other hand, has produced rapid accumulation of historical knowledge but has tended to dissipate historical consciousness.

I am taking for granted the accuracy of these two observations, believing that there is abundant evidence of a dearth of vigorous historical consciousness, and equally convincing evidence that the "sense of history" is often inhibited and diluted by the present processes of imparting historical knowledge. Nothing that follows should be taken to indicate any lack of sympathy with the necessity of providing students of the Bible with a fund of dependable knowledge. The purpose of this essay is simply to open the subject for discussion and reflection by raising three questions:

1. What is the meaning of the terms "historical knowledge" and "historical consciousness?"
2. What are the chief causes for the dearth of the latter?
3. What may Biblical teachers do to heighten the student's "sense of history?"

First, then, to the problem of definitions. Of the two terms, historical knowledge is the easier to comprehend for most of our text and reference books are packed with it. Historical knowledge is knowledge of what has happened in the past, a knowledge of important events arranged in their chronological sequence and set within their proper geographical, national, racial, and cultural contexts. It includes the story of emerging personalities, ideas and movements, either in terms of their cause-effect relationship or in terms of the "laws" which condition their emergence. The acquisition of such knowledge is conceived as being independent of the motives which impel the student to seek it, independent of the perspective into which the student fits it, independent of the uses to which the student applies it. Such elements as motive, perspective and use are dealt with only if and when they conflict with the acquisition of knowledge only if and when they obviously pervert such knowledge. In this sense the study of history is merely "the rolling up of the carpet after the procession has passed" or the conducting of innumerable post mortems. History is a one-way street running from the earliest record of human activity to yesterday's newspaper.

Historical consciousness, on the other hand, begins with motive, perspective and use as primary and essential realities. It involves not only a curiosity about what has happened but an intense interest that it

nurished by the compelling conviction that something happened in what happened," at intrinsic values for contemporary human decisions were involved. It expresses the faith that the meaning of what happened in the past transcends the time and place of its happening and that this meaning has decisive relevance to present concerns. It assumes as real the identification of one's own interests and existence with the past, the solidarity of a personal present with a personal past. In its more unconditioned form, it gives rise to the sense that "we were there." In Jewish terms, this can be illustrated by the remarks of a rabbi in Sholem Asch's *The Nazarene*.

"But He has not made a covenant with the heathen. He has made His covenant with us. That is the bond between Abraham and God, which imposes upon us the duty of the Torah. Every one of us, even unborn, was there when the bond was confirmed, and every one of us must take on himself the burden of the Torah" (p. 415).

Or in Christian terms, this sense of solidarity is reflected in the Pauline affirmations, "We are all the same Adam" and "We are all one in Christ."

In the second place, a sense of history necessitates a community perspective within which the past becomes meaningful.

"The individual as individual has no history. History consists in the fact that my existence is interwoven with the existence of others. . . . Where a people, acting together, receives the fruit of its common action in a common solidarity, there is history."

(Brunner, *Man in Revolt*, p. 443)

This community is constituted primarily by its corporate memory, its heritage which bridges the generations, and which articulates itself in a tradition. Without this sense of identification with the particular tradition of a particular community, there can be no strong historical consciousness. (Cf. Webb, *The Historical Element in Religion*).

In the third place, a sense of history includes simultaneously a genuine concern for

the immediate decisions of persons-in-community and for the ultimate destiny of self and society. This consciousness does not develop apart from a keen awareness of the crucial importance of present decisions, of current events, and this awareness must deepen the realization of the extent to which both present decisions and future destiny are conditioned by the past. Historical knowledge can be limited to the past; historical consciousness cannot. For the latter, history is a reality that binds past, present and future into a single whole. History is never complete. It is an encompassing reality that confronts a community when its destiny is imperiled. "The waters have come up to our lips." At such a time, men sense the fact that it is only by dependence upon the past that they become partially independent in the present for making decisions that shape the future.

The meaning of historical consciousness may become clearer by using analogies from two areas nearer to the experience of college students. In great fiction, for example, one may find a deep sense of identification with historical events and with a community tradition. Bernard DeVoto writes in the January, 1940, issue of the *Atlantic Monthly*:

"What happens to the characters of a novel must matter to the reader—that is the primary condition of fiction, an art whose illusion consists of the belief that historical events are happening in space and time to actual people. This primary condition is drama, or, if you prefer, it is story. . . ."

This critic then applies this criterion to two recent novels.

"*The Grapes of Wrath* is fine fiction because it is the drama of events happening to the Joads, of the Joads taking part in events; they live, therefore, and what happens to them matters so tremendously that many times the reader is at the limits of his endurance."

With regard to Vardis Fisher's *Children of God*, the same critic writes:

"What anyone who reads the novel will remember longest is a lively impression of a whole people existing as a people, the 'peculiar people' of Mormon idiom—a group which has a life of its own, a group from which the significance of every individual life is derived. . . . Mr. Fisher makes you believe in this variegated company of characters as persons, makes them live as persons, and they in turn make the Mormons live as a people. The solid, slow, page-by-page effect is cumulative, and at the end one has a lasting belief in a greater common life of the Church to which the humble lives belong."

Another analogy may be drawn from the sports life of college students. To be "football-conscious" does not depend primarily upon an expert knowledge of the game; rather it depends upon the tacit assumption that what happens during the four quarters is important, the conviction that the meaning of the game's result transcends each separate play or all the plays put together. The individual immerses himself in a group which has a certain tradition to maintain, and personal-social values are identified with the future of that tradition. Not every football player with all his expert knowledge and "inside dope" is football-conscious. He may simply be working his way through school.

If we have succeeded in clarifying the distinction between historical consciousness and knowledge, let us inquire into some of the reasons for the absence of a dynamic sense of history.

Many of these reasons lie deep in the cultural life of America. Ours is a pioneer culture in which the "poet laureate" can say, "History is a box of puzzles with a lost key." Ours is a pragmatic culture in which an industrialist hero can damn history as "bunk," and proceed to reconstruct a colonial village. Our culture has been formed by the amalgamation of an unprecedented number of racial and national groups, so that, with the exception of the fortunate D. A. R.'s, our personal lines of connection with the past are jumbled like a tangled

fishing line. Ours is a commercial and urban culture in which few communities have any deep sense of solidarity. In our Midletowns, the prevailing attitude toward history has been an uncritical optimistic faith in continuing progress up the long escalator. The past is only of antiquarian interest as a series of way-stations through which we have migrated. Museums are places to exhibit curios from primitive tribes, the result of mankind's "squirrel-instinct." Tradition is a drag upon further advance. Life abundant is only to be encountered in present preoccupations or future attainments. Our focus of interest is on individuals: Horatio Alger is a national saga; personality cult is a contemporary obsession; the past is a collection of innumerable biographies to be exploited by the Ludwigs, van Loons, Pappinis and Bruce Bartons. Our future has been taken for granted; it is bound to have the happy ending of a successful movie.

These pervasive attitudes condition the pre-college education, diluting whatever consciousness of history the church or other agencies have been able to instill. There are other causes, however, that operate during the college years. For many students the courses in history further inhibit intense interest. More often than not, history is treated with cold objectivity as something apart from man, dissected as the biologist dissects a dead cat. It is frequently assumed that, to be scientific, history courses must avoid any dealing with the crucial issues of today. Likewise, they must be divorced from any special interest of any special community in its own tradition. The "best" textbooks confine themselves to chronological charts, annalistic narration, and blueprints of cause-effect relationships, viewed impersonally. Seldom do they call for imaginative participation by the students in the events narrated. Seldom do they become what for many centuries they were—high examples of artistic narration. How often do they employ the techniques of poetry

legory and drama to communicate the inner meaning of an earlier epoch? The student sees history as something to be memorized rather than an order of reality in which he is implicated, upon which he depends, in which he participates. History envisaged as tragic drama is quite different from history envisaged as an inclined plane, a circle, a straight temporal line cut off into centuries, a chart of dates, or a blue-print of interrelated forces.

To come closer home, is not much of our Bible teaching calculated to dissipate historical consciousness? For some, the teaching of the Bible is still dogma-centered, though the dogmas may have changed. When the important thing in Bible study is supposed to be the discovery of ideas, the meaning of history is destroyed. For if these ideas are true, they are true regardless of who discovered them or in what context they were discovered. One who has received these truths can thereafter dispense with the study of history, except to illustrate those true ideas. For some, the motivation of Bible study has centered in the pragmatic values of religion, the enunciation of an ethical code applicable to modern problems. The students want such a code. Either they find it in the Bible or they do not. But whether they do or do not, they remain divorced from the sense of the total rapport between all of man's life and his past.

Or frequently Biblical teaching centers in biography. We stress the life of Jesus or the life of Paul as that of noble individuals accomplishing momentous tasks. But the interest in historical biography may conflict with a deeper historical sense, as a whole line of biographers from Plutarch and Suetonius to Papini and Fred Astman suggests. For the cultures which have been permeated by the keenest historical consciousness have almost always been lacking in biographical concern, as Judaism and early Christianity fully attest.

Of the questions I receive from graduate students on such matters as the divinity of Jesus, the resurrection, the faith of the early Christians, and apocalypticism, ninety percent reflect habits of non-historical thinking conditioned by the expectation of finding in the New Testament a perfect philosophy, ethic or personality. Seldom does the student expect to find in the whole sweep of early Christian history some clue to the meaning of life, some understanding of the tragic plot of continuing historical drama.

If the factors suggested be accepted as contributing to the anemic sense of history on the part of our students, let us raise the question whether a revision of techniques is desirable. Such suggestions as may be made here must be considered as fragmentary and tentative, but they may indicate directions in which teachers should move.

Biblical teachers have an unusual opportunity for communicating a sense of history to their students, for the Bible is saturated with it. The sense of history is a unique product of the Jewish-Christian tradition. Christianity experiences history as the *primary* field of divine activity and finds in its own past, present and future a unique revelation of that activity. The Christian teacher cannot approach the Bible impersonally, for the Bible is a living tradition of a living community in which he himself finds the meaning of life. He studies the Bible in order to be true to the fellowship of the Church, to understand its origin, its nature, its mission, its faith. He seeks to learn how God works in history, how He reveals His redemptive purposes and His decisive demands.

Every book in the New Testament presupposes a view of history at opposite poles from the attitudes of early Hellenistic society and from modern American society. To make this clear to the student, primary sources must be used. For example, an introduction to Tacitus, Plutarch, Cicero and Ovid makes the distinctive attitudes

of the New Testament stand out in sharp outline. A close comparison of the *Epistle to the Romans* and those chapters in *Middletown in Transition* that deal with the structural convictions of Middle Westerners will serve as basis for a critique of the prevailing philosophy of history. The student's self-sufficiency and complacency with American attitudes must be punctured if he is to come alive to the importance of history. The study of Middletown may help to reveal something of the crisis that threatens western civilization and the bankruptcy of prevailing assumptions in the face of that crisis. Only the humble learn from history.

The Bible teacher can help the student become community-conscious and tradition-conscious, for his dependence upon community is a fact as well as an ideal, a fact for which there are mountains of evidence. It is not difficult to show how completely his ideas, his hopes, his fears, his manner of living, his very existence are dependent upon his own cultural heritage. The teacher may ask with Paul, "What do you have that you have not been given?" And by tracing this heritage back to its Jewish-Christian origins, the teacher can reveal glimpses of the inexhaustible vitality of a continuous tradition, a tradition which links us much more closely with first century Christianity than with nineteenth century Buddhism. There is more than romantic effusion or escapist compensation in the Negro spiritual, "Were you there when they crucified my Lord?"

Perhaps more important still, the Biblical teacher may join the student in ethical action in social areas where conflict is real and where failure is probable. For prophetic

concern for social destiny provides the only context for the development of Christian understanding of the Cross as a supreme clue to the meaning of history. "The waters have come up to our lips."

If history may be regarded in any sense as dramatic tragedy, the Biblical historian may rightly use literary art as well as prosaic narrative for conveying the inner "feeling" of a particular historical epoch. The gospels may be illuminated more by seeing *Family Portrait* than by exegetical study of Mark 6.3; the rich human context of the life of Jesus may be apprehended more easily by reading *The Nazarene* by Sholem Asch than by study of Guignebert's *Jesus*; the character of Pharisaism may be communicated more easily in Finkelstein's *Akiba* than in Moore's two volumes on *Judaism*. By all means, let us insist upon accurate data; but let us not avoid the use of imaginative reconstructions of the human significance of those data.

These suggestions are presented with diffidence, for the communication of historical consciousness is not achieved by the "application" of techniques. Nevertheless, is it not more important to awaken the spontaneous urge to study history than to burden the student's mind with encyclopedic information? The student who has knowledge but no consciousness of history will cease his study when the last examination is over. The student who has become alive to his dependence upon historical reality will continue studying the past more intensively after his graduation. The test of teaching is the breadth and depth of student participation in history during the first decade after the course is finished.

Progress and New Questions in Theological Education

LEWIS J. SHERRILL

I

THE RECENT movement for accrediting in theological education is an outcome of efforts by theological schools themselves to raise their own standards. It provides the means for publicly certifying that particular schools, after careful investigation, are known to meet standards adopted by the theological schools as partial measures of their work.

The need for steps of this nature has long been recognized in the United States especially, but to some extent in Canada also. Any religious body is free to set up its own educational institutions. This right is bound up with our conception of religious freedom, and constitutes a privilege which it would be calamitous to undermine. But in practice it has also constituted the right to be educationally mediocre in the name of religion. For under this educational privilege, schools for the preparation of ministers have multiplied far beyond the ability of the American churches to sustain. Individual schools were under the constant temptation on the one hand of carrying their work in the cheapest way as far as money costs were concerned, and on the other hand of proving the excellence of that work by claims as large as conscience would allow, so as to attract students and support. Not one school in many scores has knowingly misrepresented its status, but scarcely any school was able to say, "Our standing, as a matter of disinterested public record, is thus and so."

Because of these and other similar considerations, the American Association of Theological Schools, then having some sev-

enty theological schools in the United States and Canada in its membership, adopted a policy of accrediting, formulated standards for accredited theological schools, and appointed a commission of ten men to administer the policy. The standards comprise ten specifications, dealing with admission, graduation, curriculum, faculty, library, equipment, finances, general tone, and inspection. The last item indicates that inspection is only upon request of the school desiring to be accredited.

The first list of accredited schools, reported to the Association in 1938, contained 46 institutions. The number will be in the fifties in the 1940 report.

II

A large volume would be required for a full account of this new venture in theological education. But some of the results are already quite apparent, and have a significance reaching far beyond the institutions first concerned.

The public is interested in this kind of information about the theological schools whose work the churches are asked to support, and whose graduates go out to be ministers. Men working in various other branches of higher education, members of church boards, governmental agencies concerned with the standing of educational institutions, and others in similar positions have welcomed whatever clarification has resulted from the release of lists certifying that certain schools are doing work at known levels.

The theological schools have shown an attitude which is one of the best possible

evidences that cooperation is possible within Protestantism without sacrifice of strength of conviction. It could hardly have been thought possible that measures of this kind could be carried out with the absence of unpleasant incidents and with such prevalence of wholesome objectivity about work where one's own interests are so deeply involved.

It can be shown that standards of theological education have risen during the years coinciding with the inauguration of this policy, and much of this is known to be directly associated with the adoption of the Association's standards. Student programs of work in college are being guided more carefully prior to entering theological school and more carefully examined at the time of entry. Institutions are known to have done away with academically ambiguous practices in connection with admission and graduation, especially those involving double credit and other devices for short-cutting. The standard course in preparation for the ministry is now a four year arts and sciences course followed by three years in theological school, placing the requirements in some respects in advance of those in medicine. Some clarification of chaotic degree usage has taken place. Library holdings and expenditures are increasing, in some instances the amounts expended annually for books having been about doubled. Some faculties have been increased in size. In a few cases better equipment has been secured and financial support enlarged.

III

A group of new questions now comes more clearly on the horizon, calling for careful thought and concerted action on the part of all persons interested in the future of theological education. There is not space here even to mention them all. Two are noted briefly, although they call for extended consideration.

What constitutes an adequate library for a theological school? Fortunately we are

free from the mechanical measuring of a library by the number of volumes it contains. But as theological schools increase their support of libraries, is there any way of determining minimum needs for work at the B.D. level, and lines of desirable expansion? Numerous difficulties in any such attempts are obvious. And yet without guidance arising out of pooled experience, it is possible that much money is being spent far less effectively than it might be.

Again, what is the most appropriate type of postgraduate work for schools, not parts of universities, to offer? It has been assumed that postgraduate work in any theological school should be essentially of the research type, with Ph.D. programs furnishing the general pattern. Is this necessarily valid? Granting its great value for some men and some purposes, is it conceivable that the theological schools suitably equipped to do so, might render a service much better adapted to the nature of the Christian ministry by striking out along more distinctive lines in postgraduate work? Is that supposition reasonable to begin with, and if so how can it be experimented with in such a manner as not to let loose a flood of ill-advised and erratic ventures?

One other question—among many—especially needs the help of readers of this Journal for its solution. What should be the work of a college student in Bible and religion prior to his entry into a standard theological school? It should be seen that this question has now entered a new phase. As long as there was uncertainty whether standard theological education might be on a six year combination plan, or on a seven year basis with a completed A. B. underlying theological work, it was reasonable to expect the colleges to encourage ministerial students to specialize in religious subjects. But the trend is now established. The Association, containing at present some ninety theological schools, gives its full support to a four year college program before entering

ological school, with elimination of all credits for college work toward theological degrees. And the Association definitely encourages ministerial students to major in the field within the arts and sciences, such as English, Philosophy, History, Psychology, a foreign language (Latin, Greek, Hebrew, French, or German), Natural Sciences, or the Social Sciences. Contrary to the misapprehension of the policy, this is not advice to pre-seminary students to avoid courses in Bible and religion while in college. But opinion differs so widely both in the colleges and in the theological schools as to the courses which *should* be taken as to make it impossible, as yet, to give specific counsel to pre-seminary students in this important area.

For the first time on any large scale the channels now exist for somewhat effective guidance of college students in this field *in anticipation of and not as a substitute for courses in the theological school*. But the termination of that counsel is complicated by several factors such as these:

Many state institutions furnishing students to theological schools can offer no work of this nature. Should the theological schools regard the work of such students as complete? If this means added requirements before admission, how could they be administered?

Many church related colleges have developed strong departments in Bible or related subjects. But these institutions do not seem to have distinguished between their function in reference to men and women who will be lay members of the churches, and their function in reference to persons entering the ministry. As a result, some college departments of religion are now working on obsolete premises; and many students heading for the ministry are prematurely specializing in work which belongs to the theological school, while missing opportunities for other study which they can never replace.

The theological schools have not yet clarified their own minds as to what they would like the colleges to do, now that a trend has been definitely established. There is much complaint to the effect that some college work in religion is a handicap to a theological student because of blunted curiosity and false sense of mastery. But does not the theological school, by that very complaint, give indirect testimony to the rigidity of its own curriculum and its inability to capitalize the students' previous work? And is the theological school in danger of pressing the colleges to do a mere fact-getting kind of pre-seminary work, for example in Bible, with results tending ultimately to defeat some of the major purposes intended in the emphasis on a broad and comprehensive education at the college level?

Denominational differences further complicate the matter. Where entrance to the ministry comes after graduation from theological school, the function of college courses in religion for ministerial students may conceivably be very different from their function where ordination and full responsibility come much earlier, with the B.D. representing the educational achievement of a relatively mature man.

The Editor has asked for specific reference to "what needs to be done." Probably the first thing is to recognize that the American Association of Theological Schools, the college Associations, and the subject-matter-interest Associations can not settle a question of this kind as long as each stays in his own yard and talks about it without reference to what the others are doing and thinking. Surely no one wishes multiplication of conferences and committees, yet it may fairly be asked whether there is any other route toward the solution of a question which of necessity is approached in fragments by so many groups. Is the time ripe for a more effective working relationship between some of these Associations, in the interest of a more effectively prepared Christian ministry?

Recent Jewish Interpretation of Jesus

EUGENE S. TANNER

MEDIEVAL JEWS, to the extent that they were concerned with Jesus, were in possession of a fairly stereotyped interpretation. The opposite is true of modern Jews whose evaluations of Jesus range from the totally negative to theological interpretations equivalent to those held by liberal Christians. Kaminka in reproving Klausner for what he believed was his tendency to truckle to Christians expressed the opinion that Jesus has no contribution whatsoever to make to Jews and continued by describing Jesus as "a man who, instead of sitting in the dust at the feet of the learned in Israel to learn from them the ways of life, made himself the head of a little community of ignorant men."¹

At the other extreme James Waterman Wise in his *Liberalizing Liberal Judaism* pleads that Jesus be included in the long line of Jewish teachers and that his personality and sayings be used in shaping the lives and characters of the Jews of this generation. A still higher evaluation is found in H. G. Enelow's *A Jewish View of Jesus*. Quite naturally Enelow rejects the dogma of the deity of Christ. However, his appreciation of Jesus is such that he moves far in the direction of the so-called quantitative theory of divinity. Enelow sees in Jesus the most appealing person in the history of the human race who moreover incarnated all that was best in the people of Israel.

Both Wise and Enelow wrote before the Fascist and Nazi drive against civilization had become a menace. In *An Open Letter to Jews and Christians* John Curnos is concerned that those addressed find common ground in the teachings of Jesus or united resistance to the totalitarian threat. Cour-

nos frankly states that he is not a New Testament expert—which he proceeds to demonstrate quite thoroughly! He rather tends toward the symbolical and even mystical Christ for him is the symbol of "supreme decency" or humanity, justice, charity, mercy, intellectual and spiritual freedom or to put it in another way Christ is the symbol of the highest values of Western humanity. On the other hand Anti-Christ is the symbol for "supreme anti-decency" or everything stood for by Hitler, Stalin, and Mussolini. Both Jews and Christians need to return to Jesus who alone can give adequate leadership for the saving of civilization.

In Kaminka on the one hand and in Wise, Enelow, and Curnos on the other are the extremes. The middle ground is represented by men like Montefiore, Klausner, Kohler, and Trattner. Rather than stop for a discussion of the point of view of each of these writers we shall pass to a second matter which the above discussion has already illustrated. Professors McGiffert, Case, Cadbury and others have pointed out that the Jesus of Christian interpreters is often a reflection of the ideas and ideals of the interpreter. We should expect Jews to be more objective and on the whole they are. Nevertheless, Jewish portrayals of Jesus are highly colored by the writer's background and attitude.

Joseph Klausner in his *Jesus of Nazareth* repeatedly emphasizes the Jewishness of Jesus. He quotes with approval the statement of Wellhausen: "Jesus was not a Christian: he was a Jew." He reproves Wellhausen for adding "but" to this statement. In spite of this Klausner's reservations to the above statement are equally thoroughgoing. With great frequency he maintains that there were in

¹As quoted by George Foote Moore in *The Harvard Theological Review*, Vol. XVI, p. 93.

the teachings of Jesus at least the seeds that were to grow into a non-Jewish world view. For example, Jesus was much concerned with mankind as a whole and little concerned with the interests of his own people. This generalization is made specific in Klausner's conviction that if Jesus' teachings had been accepted by the Jewish people of his day their national culture would have been undermined and destroyed. Such a culture demanded adequate compulsions, oaths, respect for property, family life, and industry all of which were denied or minimized in the teachings of Jesus.

Readers of Klausner are aware that his nationalistic bias sticks out on almost every page. He abhors internationalism and idealism. Most British and American Jews who have written about Jesus view nationalism and racialism as almost satanic forces. As a consequence they supremely admire these very traits in the teachings of Jesus which are most distasteful to Klausner. Rabbi Enelow, for example, is convinced that the prophets in their age and Jesus in his were representatives of Judaism at its best; a Judaism that stood for idealism and spirituality over against materialism and earthliness.

Enelow's high evaluation of the spirituality and idealism of Jesus is voiced in a variety of ways by Montefiore, Kohler, and Wise, Trattner, and Cournos. Ernest R. Trattner in his *As a Jew Sees Jesus* offers an interesting illustration of the point under discussion. He points out that Jesus was a normal Jew not only in that he shared the higher values of Judaism but also in that he shared the superstitions, mistakes, and ignorance of his contemporaries. For one thing Jesus was vigorous in his acceptance and proclamation of thoroughgoing Jewish particularism. Thus Klausner who believes that Jesus was an internationalist counts this a trait worthy of condemnation. On the other hand Trattner finds in the particularism he ascribes to Jesus a distinct weakness. We may be uncertain as to just

where Jesus stood on the subject of Jewish particularism. There can be no mistaking, however, where Klausner and Trattner stand.

It has become apparent that the estimation of Jesus is generally more favorable in recent Jewish interpretation than has been the case for centuries. Klausner points out that the Jewish attitude toward Jesus constantly grew less appreciative during the middle ages. This followed closely on the increasingly strained relations between Christians and Jews. From the Jewish side this ever growing hostility found expression in the *Tol'doth Yeshu*. In view of the fact that the medieval attitude of Christians toward Jews continues down to our very day it is not surprising that the medieval Jewish attitude persisted quite generally until the end of the nineteenth century. Even such a fair minded Jewish writer as Joseph Jacobs in his *As Others Saw Him* published in 1895 reiterates several of the charges of the Talmud and *Tol'doth Yeshu*.

The era of thoroughly appreciative Jewish interpretation was opened with the publication in 1910 of C. G. Montefiore's *Some Elements of the Religious Teaching of Jesus*. This little volume is beyond question one of the most stimulating and valuable books ever written on Jesus. It has been brilliantly elaborated in the later works of Montefiore to which all serious students of New Testament are debtors. Since the pioneering work of Montefiore an ever increasing number of Jewish writers have come to recognize that the medieval Jewish and Christian portraits of Jesus were equally legendary. Just as Christian folklore about Jesus is valuable for an understanding of the Christian community in the various stages of its development; just so, Jewish folklore about Jesus is valuable for an understanding of Jewish attitudes as they developed during the centuries. Jewish scholars join with Christian scholars in the conviction that these folklores have little or

nothing to contribute to the understanding of the historical Jesus.

This is not to imply that modern Jewish scholars have come to full agreement with everything that Jesus is thought to have stood for. Whether we examine Klausner or the liberal English and American writers there is to be found a considerable range of disagreement with certain details of Jesus' teachings: (1) Because he believed in the nearness of the kingdom of God his ethical teachings were so idealistic that they were and are destructive of the industry necessary for an on-going civilization. (2) Accepting Matthew 19:10-12 as genuine several Jewish writers conclude that Jesus favored ascetic abstinence from marriage. (3) Jesus' teachings about divorce are viewed as subversive to home life. (4) Montefiore especially voices vigorous protest against the doctrine of eternal punishment which he believes Jesus taught. (5) Jesus shared with his contemporaries belief in demons, exorcism, and faith-healing; ideas inevitable for him but inadequate for us.

(6) Likewise, Jesus shared the apocalyptic conceptions of his age to the extent that he ascribed to himself qualities that contained at least the germ of the high theological interpretations which developed in Christianity. (8) There is general agreement that Jesus did not speak the last word in the field of religion and ethics; he was only one among many of the great teachers of the human race.

It is worth noting that many liberal Christians are in substantial agreement on the above points. They would insist that several of the ideas ascribed to Jesus were most certainly products of the Christian community. As to certain other teachings they would gladly allow that they are quite understandable as ideas of the historical Jesus but that they are totally inadequate for our day and age. This leaves liberal Christians and Jews in agreement that after we have recognized the limitations of Jesus there are values in his teachings and manner of life which are of supreme worth to modern persons.

The Future in The Later Prophets

GEORGE RICKER BERRY

EVERY OLD TESTAMENT PROPHET shared for the most part the ideas and manner of thought of his time. Yet in some respects he was above the level of his age because of his intimate fellowship with God. He had no supernatural insight into the future, but his predictions were based upon his conception of the character of God in relation to the conditions of his time. His predictions were sermons, and had a very practical purpose. In his general understanding of God's plans he had marvelous insight, but in his detailed presentation of the way in which those plans were to be carried out he was often mistaken.

Ordinarily each prophet was influenced by his predecessors, so that the oracles of any particular period tend to have the same general tenor. Usually, however, the prophets were men of marked individuality, so that occasionally one broke away from the general trend of the prophetic messages of his time.

In all cases, the circumstances of the prophet's time had a large part in the urge which he felt to preach, and also a great influence on the nature of his message.

The great prophets before the exile were primarily preachers of doom. This was necessarily the case, because the sins of their

times were such an offense to them, when brought into relation with their exalted conception of the character of Yahweh.

After the exile the oracles of the prophets underwent a marked change, because the circumstances had changed radically.

The Jews in Palestine from 586 B. C. on were continuously subject to foreign powers, one after another, with a partial exception in the period of semi-independence under the Maccabean princes. At times they were treated harshly by their rulers, and even at their best estate they were an insignificant people subject to the dominion of some powerful foreign nation.

The prophets of the postexilic period had a conviction that the national life was to be restored to a full measure of prosperity. This conviction was apparently based, in part at least, upon earlier predictions, particularly in J. They felt that the nation had been punished sufficiently for its sins, and hence was to be restored. There was great danger, however, that the feeble remnant in Palestine would lose hope for the future, in view of the always unpromising present. The prophets thought, therefore, that it was vitally important to keep alive the national hope. This, in large part, they endeavored to do by glowing predictions concerning the future of the nation. This note of optimism was struck by Haggai and Zechariah in 520 B. C. It continued to be the prevailing spirit of the prophets, with increasing exuberance of language as time went on.

The postexilic period was one of priestly dominance. Most of the prophets of that time were influenced by the priestly standpoint; to them, as to the priests, the temple was the center of the national life. Most of the prophets of that time, as well as the priests, were in the grasp of a narrow nationalism, which marks their spirit as much inferior to that of the great prophets before the exile.

The prevailing thought expressed by these prophets is that the Jewish nation is to have

a preeminent position among the nations of the earth. As preliminary to this, they are to be delivered from their oppressors, who are, for the most part, to be destroyed, and are to be returned from the many lands where they are scattered to Palestine. Palestine is to become very prosperous, and Jerusalem a powerful city. In the later times the representation in some cases pictures the Jewish nation as the head of a world empire. The picture is usually of material prosperity and political dominion, established by force, brought about through the direct manifestation of the power of Yahweh. This thought is found in Haggai, 520 B. C., as in 2:6: "For thus saith Yahweh of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations; and the precious things of all nations shall come; and I will fill this house [the temple] with glory, saith Yahweh of hosts." The phrase "it is a little while" expresses the idea often stated or implied, that the deliverance and exaltation of Israel were to take place in the near future. The thought of Zechariah is similar to that of Haggai, as in 2:9 (Eng., Heb. 2:13): "For, behold, I will shake my hand over them [the nations], and they shall be a spoil to those that served them."

The material nature of the blessings is emphasized in such passages as Amos 9:13, 14: "Behold, the days come, saith Yahweh, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them."

The thought that the nations shall bring gifts to Israel appears early, it is the passage in Haggai already quoted. In the late Old Testament period this develops into the idea

of a world dominion for Israel, with the nations of the world subject, bringing tribute and rendering service. This appears in several passages in Is. 60. V. 5 says: "The abundance of the sea shall be turned unto thee [Jerusalem], the wealth of the nations shall come unto thee." V. 10: "And foreigners shall build up thy walls, and their kings shall minister unto thee." V. 11, 12: "Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led captive. For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." So also Is. 14:2: "And the people shall take them [the scattered Jews], and bring them to their place; and the house of Israel shall possess them in the land of Yahweh for servants and for handmaids; and they shall take them captive whose captives they were; and they shall rule over their oppressors."

Zech. 14, a late passage, pictures the gathering of all nations against Jerusalem to battle, with their destruction by Yahweh, with the result that "Yahweh shall be King over all the earth," v. 9.

As a result of this universal dominion of Israel over all the earth, brought about by Yahweh, all nations are to be obliged to render compulsory worship to Yahweh. This appears particularly in two passages, both late, Is. 66:23 and Zech. 14:16-19. Is. 66:23 says: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yahweh." Zech. 14: 16-19: "And it shall come to pass, that every one that is left of all the nations that came against Jerusalem [this embraces all nations, see v. 1] shall go up from year to year to worship the King, Yahweh of hosts, and to keep the feast of tabernacles. And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Yahweh of hosts, upon them there shall be no rain.

And if the family of Egypt go not up, and come not, neither shall it be upon them; there shall be the plague wherewith Yahweh will smite the nations that go not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles."

Such is the general tenor of postexilic prediction. This shows a less exalted conception of Yahweh than that of the great preexilic prophets. It is a spirit of narrow nationalism, such as prevailed also in the priestly circles of this period. Yahweh is regarded as all-powerful, but as exerting his power only in behalf of Israel, to the detriment of other nations.

Occasionally a prophet of this time broke away from the prevailing trend. The book of Jonah illustrates this, it is a protest against the spirit of narrow nationalism. Another illustration is found in the remarkable (late) utterance in Is. 19:24, 25: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Yahweh of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

A similar universal spirit is shown in some of the Servant of Yahweh passages in Isaiah. This is apparently the case in Is. 42:6, where the Servant is to be "for a covenant of the people, for a light of the Gentiles." It is clearly found in Is. 49:6, where Yahweh says of the Servant: "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." A unique note is struck in Is. 52: 13-53:12, where the Servant suffers vicariously for the sins of others, and thus brings salvation to them. Among those for whom he suffers, it may be that foreign nations are included.

Freud on Moses and the Genesis of Monotheism

J. PHILIP HYATT

ON SEPTEMBER 23, 1939, Dr. Sigmund Freud died in his eighty-fourth year in London, where he had found exile after Vienna had become a part of the Third Reich. Thus passed away a man who may well be considered by future historians as the possessor of one of the most creative and original minds of his generation. William McDougall once wrote of Freud that he had done more for the advancement of psychology than anyone since Aristotle. This is not to suggest that all of Freud's theories are to be accepted as true. There is doubtless much of mythology and mysticism as well as of empirical science in Freudianism, and his theories will find many modifications. But Dr. Freud was one of those rare men who open up new paths and provoke thought and work along new lines. He was the originator of a new technique in psychiatry and of many new psychological theories. He left a great impression also upon art, literature, and numerous other fields; and he was responsible for many new words which are often upon the lips of Americans today.¹ Religious people, however much they may disagree with many of his ideas and deplore his influence in the secularization of our time, should not fail to admire the character of the man,—especially his courage, in the beginning of his career in the face of scientific indifference and opposition, and at the end in the face of pain (for he suffered for many years from cancer) and finally exile.

The last book from his very facile pen was *Moses and Monotheism*.² The first third of this work had been published as articles in the German *Imago* and the English *International Journal of Psycho-Analysis*. It was not until he was in England that Freud found an atmosphere of intellectual and religious freedom in which he felt safe in publishing the whole book. This is in some respects the crowning work of his life, and has been highly praised in some quarters. Religious and Biblical journals have almost ignored it (so far as the present writer is aware), but since the subject is fundamentally one of Biblical history and religion and since the author has a great name, it seems fitting that it should be reviewed by a student of the Bible and ancient Oriental history.

According to Freud, Moses was not a Hebrew, but an Egyptian. The evidence offered for this view is three-fold: (1) His name is Egyptian. (2) In the usual pattern of the birth-of-the-hero myth (studied by a disciple of Freud, Otto Rank, in *Der Mythos von der Geburt des Helden*), the hero is the son of noble parents, most often of a king, and the family by which he is brought up, after being rescued from exposure, is a poor one. By a strange process of reasoning, which is difficult to follow, Freud asserts that Moses must, therefore, have been an Egyptian. (3) His speech difficulty was probably due to the fact that he needed an interpreter in speaking to the "Semitic Neo-Egyptians."

This Moses was an official or priest of the time of Ikhnaton, the Pharaoh who tried to introduce the monotheistic Aton religion in Egypt. After the death of Ikhnaton, Moses forced the Aton religion upon the Hebrews,

¹The November, 1939, issue of *The American Journal of Sociology* is devoted to the life and work of Freud. The great variety of the articles testifies to his versatility and wide influence. A good brief review of his work may be found in Emmanuel Miller, "The Significance of Freud," *The Nineteenth Century*, Nov. 1939, pp. 565-571.

²Translated from the German by Katherine Jones. New York: Alfred A. Knopf 1939.

compelled them to submit to circumcision, and led them out in the exodus, which "passed off peacefully and without pursuit." This Egyptian Moses, however, was soon murdered by the savage Semites and thus met "the fate that awaits all enlightened despots." Two generations later another Moses, the "Midianite Moses," arose and introduced the worship of Yahweh "a rude, narrow-minded local god, violent and blood-thirsty." At Qadesh a compromise religion was established, in which the Neo-Egyptians, primarily under the Levites, accepted the Midianite god but insisted upon the rite of circumcision (borrowed from Egypt). In general, however, the exalted Aton religion was forgotten in favor of the cruder Yahweh-worship.

But the religion which the Egyptian Moses had introduced remained as a shadow; it was kept alive partly by oral communication among the Levites and the great prophets, but mostly in the mass unconscious memory of the Hebrews. Eventually this religion triumphed and the Hebrews attained a real monotheism. The Jewish god was identical with the old Mosaic god in that he was an only god, in that he disdained ceremonial and sacrifice, and in that he asked nothing but belief in himself and a life of truth and justice.

This is the historical reconstruction upon which Freud proceeds to build a psychological interpretation of the genesis of Hebrew monotheism. The interpretation is based upon analogy with his theories of individual psychology as developed in psychoanalysis. The Egyptian and desert period of Hebrew history corresponds to the first five years of a child's life, during which time Freud believes sexualism is present. The murder of Moses, in which Moses is a "father-substitute" for the primeval father murdered and eaten by his sons (following the elaborate theory of prehistory offered by the author in *Totem and Taboo* in 1912), was a traumatic experience which soon became

repressed. Then followed a period of "latency" in the life of the nation, corresponding to the period between about five and puberty in the individual. Eventually, there was a "remembrance" of the old religion and the partial return of the repressed material. And so the nation developed a monotheistic religion, which corresponds to a neurosis in the individual. (He frankly says that his research leads "to a result that reduces religion to the status of a neurosis of mankind and explains its grandiose powers in the same way as we should a neurotic obsession in our individual patients.")

The volume includes many incidental observations and theories, but space does not allow of exposition of all of them. Only a few may be mentioned. As for Christianity, Freud offers the view that, under the influence of Paul, the murder of Jesus, the son, was interpreted as expiation for the guilt of the murder of the primeval father; that the holy communion "repeats the contents of the old totem feast;" and that the Christian religion was in certain respects a "cultural regression as compared with the older Jewish religion," for it meant "a renewed victory of the Ammon [sic] priests over the God of Ikhnaton." Freud discusses reasons for anti-Semitism and for the survival of the Jews. Of special interest is his explanation of German anti-Semitism. He points out that the Germans have become Christians in comparatively recent times and thus are "badly christened;" their hatred for Judaism is "at bottom hatred for Christianity." Therefore, Nazism opposes both Judaism and the Christian Church.

The present writer is not a psychologist, although it may be that he knows as much about psychology as Freud apparently knew of the Bible and Biblical criticism. But undoubtedly the most fundamental criticism which can be made of this book is that it erects a mountain of psychological theory regarding the origin of monotheism on the foundation of a reconstruction of Hebrew

history which few, if any, modern Biblical scholars would accept as valid. A psychiatrist cannot give an accurate analysis of a patient if he does not have a true case-history. The mere summary of his views above will suggest to most readers of this journal their inadequacy, but perhaps it may be well to criticize certain detailed points.

A great deal of the book rests upon the fundamental hypothesis that Moses was an Egyptian, not a Hebrew. But Freud's arguments can easily be met *seriatim*: (1) Few scholars would deny that the name "Moses" is Egyptian (although recently it has been suggested that it was Hurrian). But a name is no sure indication of nationality or race. One could point out in the Bible many Hebrews who had names which are clearly non-Hebraic. For example, many Levites had Egyptian names,—such as Assir, Pashhur, Hophni, Phinehas and Merari.³ Also, in the post-exilic period some of the Jewish leaders in Palestine had good Babylonian names,—e. g. Zerubbabel and Sheshbazzar; and many Jews who remained in Babylonia adopted Babylonian names, as study of the Murashū documents has shown. Furthermore, according to Ex. 6:20, the names of Moses' parents were Amram and Jochebed, good Hebrew names (the latter, incidentally, a Yahweh-name—of great significance if authentic). Thus, it is clear that Moses' Egyptian name is no proof that he was an Egyptian. It is surprising that a modern Jew with the excellent German name "Sigmund" should have made a mistake of this nature! (2) When one finds that a story, offered as historical, does not fit a hypothetical myth-pattern, it is precarious procedure to change some of its details to fit the pattern and then present the result as more accurate history! This seems to be what Freud has done in his second argument. While few scholars would wish to defend the

authenticity of the stories of Moses' birth and childhood in all their details, it seems logical to suppose that those elements of the story which do not fit the myth-pattern are precisely the elements more likely to be historical. (3) The third argument is without foundation; according to the Biblical record, Moses had as much difficulty in speaking to the Egyptian king as to his own people, and needed Aaron as spokesman in both instances. In addition to these objections to Freud's arguments for the Egyptian nationality of Moses, one may well point out a logical difficulty in his reconstruction of the history of the exodus: is it probable that an Egyptian could "force" the Egyptian religion upon the Hebrews and then use this religion as an instrument to bind them together and lead them out of Egypt?

The supposition that Moses was influenced by Ikhnaton's monotheism is not new, but was discarded by most Biblical scholars and Egyptologists long ago. If there were not grave chronological difficulties in the way of this theory (for the best literary and archaeological evidence suggests that the exodus took place in the thirteenth century B. C., although this is a very thorny subject), there would still be the great chasm existing between the monotheism of Ikhnaton and that of Israel. The truth is that there are many different kinds of monotheism, depending partly upon the nature of the one god. Ikhnaton's monotheism was artificial and was, at least in part, politically motivated; Hebrew monotheism is rich in ethical content and presents Yahweh not only as the creator-god but also as the god of history. Although they have a few points in common, there are differences which show that the latter could not be a mere borrowing of the former.

The theory of the murder of Moses, which again is one of the main pillars of Freud's house of theory, rests upon the opinion of a single Biblical scholar and is carried to an extreme which its author would

³Meek, *Hebrew Origins*, p. 32 and *American Journal of Semitic Languages* LVI (1939) pp. 118f.

hardly approve. Ernst Sellin, in *Mose und seine Bedeutung für die israelitisch-jüdische Religionsgeschichte* (Leipzig, 1922)⁴, proposed the view that Numbers 25 originally told of the murder of Moses at Shittim in Transjordan; traces of this event he finds in Hosea 5:1,2; 9:7-14; 12:13-13:1, and other passages. Sellin's theory rests upon very doubtful textual emendations and has not commanded the respect of other scholars. It is highly speculative, not to say fantastic. But even Sellin does not find it necessary to invent another Moses to take the place of the one he had murdered! Freud's theory of two Moseses is ingenious and meets some real difficulties in the Biblical accounts, but is hardly sound.

Freud is not certain as to when monotheism appeared permanently in Israel. He seems to imply that it was in the time of the Priestly Code; if this is correct it is not true that the god of this code rejected ceremonial and demanded only ethical obedience.

The attitude of Freud towards the Bible and his historical method are fully admitted in an important footnote on p. 37 and on pp. 164f. He confesses that he uses Biblical tradition in "an autocratic and arbitrary way" drawing on it for confirmation when it is convenient and dismissing it without scruple when it contradicts his conclusions. In other words, he has made the data of history fit his psychoanalytic theory, rather than derived the theory from the data of history. This methodology throws great doubt upon the validity of the psychoanalytic interpretation of history. It is in a class with other tendentious interpretations (Marxist, National Socialist and others), in which the facts of history are made to fit a procrustean bed of theory. One is very much

inclined in this connection to quote Freud's own words: ". . . it is the general experience that the human intellect errs very easily without our suspecting it at all, and that nothing is more readily believed than what—regardless of the truth—meets our wishes and illusions half-way."

In spite of these strong criticisms, perhaps this book of Freud's is not wholly without value. Even if we cannot accept its substance, we may be stirred to realize that Moses *was* a very important figure in Hebrew history. Christian critical scholars have often dismissed Moses too readily although Jewish scholars usually have appreciated the importance of Moses and the Moses-tradition. Even if it is difficult today to be sure of the details of his life, Moses must have been a man of tremendous importance in the history and religion of the Hebrews.

An able and penetrating answer to Freud's book has been written by Dr. Trude Weiss Rosmarin, Director of The School of the Jewish Woman in New York City and Vice-President in 1939 of The National Association of Biblical Instructors.⁵ The criticisms follow somewhat the lines suggested above, and Dr. Rosmarin has supported her criticisms with extended quotations from competent scholars in the fields of Biblical and ancient Oriental history. Of special interest is her attempt to analyze the motives of the "father of psycho-analysis" in writing this book. Following the suggestions of Theodore Lessing's *Der Juedische Selbsthass*, she says that Freud's derivation of Hebrew monotheism from Egypt is "a typical utterance of Jewish self-hatred, which is prevalent among assimilated Jewish intellectuals." Jewish self-hatred is a special variety of inferiority complex, due in part to anti-Semitism.

Everyone who reads Freud's work should follow it with the antidote of Dr. Rosmarin's answer.

⁴Cf. Sellin, "Hosea und das Martyrium des Mose," *Zeitschrift für Alttestamentliche Wissenschaft*, 1928, pp. 26-33.

⁵*The Hebrew Moses: an Answer to Sigmund Freud*, by Trude Weiss Rosmarin, Ph.D. New York: The Jewish Book Club, 1939. 60c.

EDITORIAL

Why Teach the Bible, or Anything Else, Today?

PROFESSOR RIDDLE, in his paper, "Why Study the Bible Today?" adds a fresh and provocative word to a discussion of problems which have been frequently considered in our columns.

We invite discussion of debatable points in his paper for possible publication in the Summer number of the Journal. Is the study of "process and technique" the only rational and convincing argument for the study of the Bible? Does the article dismiss early Christian pacifism too lightly? Were the Hebrew prophets economic and social conservatives rather than radicals?

For ourselves we wish to suggest that the question which Dr. Riddle raises is one which cannot be considered in isolation, but which must be regarded as an integral part of a much larger problem. Our editorial heading is not intended to be flippant. The "why" and "how" of education as we know it upon the secondary, college, and university levels have for some time been in the process of being evaluated. More important, for our purpose, some of the results of these investigations have begun to come in. We refer particularly to the "Pennsylvania Study"¹ and the "Regents' Inquiry"² in New York State.

Certain conclusions reached in these reports deserve thoughtful attention on the

part of teachers of Bible and religion, along with educators in every other branch of learning. We take the liberty of summarizing three.

I. *The Fragmentation of Knowledge.* The Regents' Inquiry does not deal specifically with higher education but what it has to say about "the pulling apart of knowledge" may well be taken to heart by college and university teachers and administrators:

"Scientific work, like work of any other type, advances most rapidly through subdivision of labor. As a result, the experts have pulled knowledge apart into thousands of minute fields of specialization. . . . This pulling apart of knowledge makes the task of general education more and more difficult. Boys and girls up to the age of eighteen or nineteen will never get a unified, meaningful picture of the world in which we live if they spend their time learning a great deal about a few disjointed fractions of the universe. They need a broad picture, and indeed so do most adults. But in their pursuit of knowledge the scholars and experts and textbook writers have torn up this meaningful picture, and have left to the immature youth and to the ordinary man the most difficult task of all, that of putting together the picture from the scattered pieces in a world of scientific, social, and ethical chaos."³

The Pennsylvania Study shares with the Regents' Inquiry this aversion to the excessive breaking-down of knowledge into unrelated fragments. "The 'package method' of academic advancement has served its purpose."

The Student is More Important than the Curriculum. The summary of the Pennsylvania Study contains the following key sentence: "It is a fundamental thesis of the volume that the student is of more importance than the curriculum."

Elsewhere in the Summary we read:

¹William S. Learned and Ben D. Wood, *The Student and His Knowledge*, New York: The Carnegie Foundation for the Advancement of Teaching, 1938. A Summary of Results and Conclusions may be obtained upon application to the office of the Carnegie Foundation at 522 Fifth Avenue, New York City.

²*Education for American Life*, the general report of the Regents' Inquiry into the character and cost of public education in the state of New York, McGraw-Hill Book Company, Inc., New York.

³*Education for American Life*, p. 28.

"The Study assumes toward the student, therefore, an attitude that differs from that of present institutional emphasis. It reverts to the ancient tradition of individual education. After all, a man's mind is a cluster of many relationships to which such arbitrary samplings as a college course-card commonly brings together can scarcely do justice. Courses are disconnected bundles of ideas, known only by name when picked out of a college catalogue; they are planned and organized by strangers, and when used for credit are rigidly administered to a group without reference to its individual backgrounds. . . . We agree, therefore, with the growing conviction that no institution can qualify as a competent promoter of education in the individual until, subordinating its own vested attitudes and traditions, it is willing to bring the whole mind of the student into consideration. . . ."

3. "*Education Unavoidably Intellectual.*" These words are taken from *The Student and His Knowledge*. We quote further:

"All education is unavoidably intellectual. Its business is to make clear which ideas are true and valuable, which dubious or trivial, which deserve emotional support, and why. But it is considered absurd for education to attempt to proceed without ideas or to abjure the conviction that true and important ideas are the first requisite in guiding profitably the emotional life of a normal individual . . . education consists in thinking, in the perception of meanings and relationships among ideas which are true and important, and in the marshaling of an individual's natural emotions behind ideas in proportion to their truth and importance."

What is the teacher to do about his teaching in the light of these educational trends? The teacher of Bible and religion has a peculiar opportunity to reduce the "fragmentation" of knowledge. There is no subject which has more inter-relationships with other fields than religion. The reason for this is evident. Religion is not only one of the "arts,"—it has also been historically the "mother of the arts."

The teacher of Bible and religion should bring out these interrelationships by the proper selection and organization of his material and by the emphasis given in his teaching. It may frequently be possible for him, in addition to this orientation of his own

instruction, to establish a desirable correlation of his work with work given in other departments or fields of study. He has therefore an opportunity to help students find for themselves a lively "sense of the whole."

The efficient teacher of Bible and religion will keep abreast if not ahead of teachers in other fields in ceasing to think in terms of the "average student" (i. e., of students "in the mass") and will find that there are only "individuals" in his classes. He will need to discover to what stage of development the student has arrived at the beginning of their association and means of testing the student's progress during the teacher-student relationship.

The emphasis upon education as "unavoidably intellectual" may at first distress those who are interested in the religious as well as the purely intellectual life of our students. Nevertheless, it is important to recognize the limitations of the classroom. The courses in Bible and religion are "character-making" courses only to the same degree that every other course in whatever department should encourage integrity of character and intellectual honesty. To be sure the teacher of Bible and religion deals with ideas which may have a powerful emotional stimulus. But he is nevertheless concerned, in the classroom, with "the student and his knowledge" in the same way that every other teacher must be. To supplement the work of the classroom, there is need for careful direction of extra-curricular social-service and religious activities, a meaningful chapel program, and perhaps close coöperation with local churches.

The person who reads such educational sign-posts as we have been considering may feel that the direction of educational thinking has profound religious significance. He will be able to say with Paul, and perhaps more sincerely, "Ye men of Athens, in all things I perceive that ye are very religious."

BOOK REVIEWS

Christianity Today

The Idea of a Christian Society. By T. S. ELIOT. New York: Harcourt, Brace and Company, 1940. vii + 104 pages. \$1.50.

The Idea of a Christian Society is an enigmatic book by an enigmatic poetic genius. But as new as it is, it has already been hotly debated with no agreement yet in sight.

Looked at from one point of view it is insular, aristocratic and offensively British. A Christian society is possible only in a country with an established church, and is for this and other reasons impossible in America. One is reminded of William Temple's old book, *Mens Creatrix*, wherein the British Commonwealth of Nations was seriously offered as a nucleus for the Kingdom of God on earth. A Christian society, then, is essentially British and, Eliot adds, founded on dogma.

Such a picture of Eliot's book would, however, be essentially unfair. The author proposes no blue print of a Christian Utopia, but struggles manfully with real problems. Is our present society Christian? No, it is for the most part neutral. Is it democratic? Perhaps the critics of democracy are right in calling it rather a financial oligarchy. Is a Christian society possible as an alternative to what we have? The answer is not clear-cut, but the question is raised frankly. Herein lies the great value of the book.

It is not especially important that Eliot insists in a Christian society on a degree of conformity that would be obnoxious to most liberals. What is important is that he forces his readers to think about difficult and uncomfortable questions. Is there any sense

at all in talking about a Christian society? Can we have freedom without religious neutrality? Can we be Christian without regimentation? How great a degree of Christianity is required in leaders and led before the society may be called Christian? Must any large Christian group be essentially aristocratic, kept Christian by the influence of a select "Church within the Church," a "community of Christians of superior intellectual and/or spiritual gifts?"

Although critical of democracy and placing the communal ahead of the individual, this is not essentially the Fascist book it has been called. It is rather a book of problems, of challenge, of paradox. A writer who solves the problem of pacifism by declaring that only a Christian society is worth fighting for has not thought his way through social questions. Yet he is a writer challenging to all smugness and conventionalism. His book should be read in "fear and trembling," not in contentious or partisan spirit. It contains no smooth words, no appeasement. Until the question, What is a Christian society? is faced as honestly as Eliot faces it, our thought about Christian solutions of social problems will continue to be in confusion.

EDGAR SHEFFIELD BRIGHTMAN
Boston University

Protestantism's Challenge. By CONRAD HENRY MOEHLMAN. New York: Harper & Brothers. 286 pages. \$2.50.

Another typical Moehlman volume, informative, readable, challenging. The people needing it most will be irritated by jabs of truth; the true seeker will revel in the wealth of data and the irrefutable theses; and any pastor or lay student of Christian faith will find here a gold mine of refer-

ence material worth a place in any library.

By the third paragraph the author is pouring in the facts about Luther's canon; on page 271 facts still proclaim that "no contemporary church . . . meets all of the New Testament specifications." Christian Jew-baiters and literalists will get a jolt to find that vengeance upon Christ's crucifiers "unto the third and fourth generation" (Exod. 20) should have run out by 135 A.D. Some readers will chafe at the idea that John incorporates a second century church tradition; the synoptics a late first century form; and that historians can recover the Christian story of the Cross in its later form, but can not penetrate to the actual occurrence. Page 82, with an analysis of the phrases of the Apostles Creed *by date* of origin would make a whole series of expository sermons,—but it is dynamite. The whole book suggests a striking series of sermons or discussions on our inherited faith, our creeds, the church, denominational origins, Jesus and critical scholarship, and the challenge of facts to modern Christians. For the ordinary congregation to take it without mayhem would reveal a spiritual victory—and persuasive preaching!

Dr. Moehlman really has something on his mind. He wants the Protestant church to fulfill its mission. Summarized, his thesis is: a) that Protestantism wanted (or claimed to want) to return to Jesus; b) that early Protestantism lacked the essential data now available and the controls of modern methods; c) that the data and methods are now available, thanks to scientific historical technique and long years of scholarly research about the Bible and church origins.

The position is right and logical. The church will face this situation or lose the golden opportunity to make itself more effective in a desperate world.

CARL SUMNER KNOPF

University of Southern California

The Catholic Crisis. By GEORGE SELDES.
New York: Julian Messner Inc., 1939.
iv + 357 pages. \$3.00.

This is a book which all intelligent Protestants should read. It is written by a Catholic liberal (liberal in the American, not in the Papal sense of the word) and describes a condition which exists in the Roman Catholic Church in America. In a word the condition is this: the majority of American Catholics are loyal to democracy and American institutions, but the great majority of the Cardinals and Bishops of the American Catholic Church are pro-Fascist. In this they are at one with the Papacy and the Catholic hierarchy outside the United States. The most striking illustration of this is the fact that during the Spanish war the majority of American Catholics sympathized with the Loyalists, but 98% of the Bishops were pro-Franco, and these Bishops brought such pressure to bear on the American press that only a very few daily papers dared to tell the truth about the Spanish war. The American hierarchy, Mr. Seldes demonstrates, have organized their subordinates and laymen into a powerful pressure group, which intimidates the press, profoundly influences legislators, censors in its interest the movies and the theatre, insists that its views shall prevail in the management of national education and moral teaching. The pressure is managed so cleverly that this minority group of a minority sect actually (so says Mr. Seldes) prevented in numerous cases persons from exercising their liberties as guaranteed in the bill of rights. The most flagrant instance of this occurred in New York city on Nov. 14th, 1921, when a Roman Catholic Mayor and Chief of Police placed policemen under the command of Monsignor Dineen, the Secretary of Archbishop (afterward Cardinal) Hayes a body of policemen and permitted Monsignor Dineen to disperse in the name of the Arch-

bishop the large audience that had gathered before the meeting was called to order, thus denying the right of citizens to assemble as well as the right of free speech.

Mr. Seldes shows by quotations from Papal encyclicals that the Catholic definition of "liberalism" brands it as atheism, and that by the same high authorities the Church has declared that it can make no terms with liberalism, democracy, and modern civilization. It is thus inherently predisposed to Fascism and, although the brand of Fascism exploited by Hitler is anti-Catholic, yet the Church, while vocally damning it, has in numerous cases connived to aid it. Mr. Seldes devotes a chapter to "The Church in Canada and in Latin America" in which one obtains a picture of how civil liberties vanish when the Catholic hierarchy control politics. Real democracy is then impossible.

The final chapter of the book treats of "The Way out of the Crisis." According to Mr. Seldes it is that the liberal views of the separation of the Church from politics, enunciated by Alfred E. Smith in 1928 and now held by the majority of Roman Catholic laymen in America, should be adopted by the American priesthood and hierarchy and should through their influence spread to other countries and become the policy of the Vatican. Unfortunately he is unable to find indications that this is likely to happen. Only Father Coughlin, the Fascist Anti-Semite, is vocal. Many priests who hold liberal views are at present unwilling to brave ecclesiastical censure by speaking out.

GEORGE A. BARTON

Philosophy and Religion

Religion for Free Minds. By JULIUS SEELYE BIXLER. New York: Harper and Brothers, 1939. xii + 247 pages. \$2.50.

The persistent attack from both right and left upon liberalism in theology and politics

is now beginning to call forth vigorous and able replies. This is a heartening sign to those who believe that liberalism, whatever its shortcomings, has stood for values which are an indispensable condition of the good life, and who fear that these values are now gravely endangered. The liberal values have suffered not only from the attacks of their open enemies but also from the inadequate support, the undue subordination, and the misrepresentation they have received at the hands of avowed friends and critics who ought to know better. All those who are concerned about these matters will profit from a careful reading of Professor Bixler's defense of religion for free minds. He says little about purely political problems and not much more about theology in the narrow sense, but he deals very thoroughly with the philosophical issues which are fundamental to both areas.

The very title is a challenge to those in more than one camp for whom religion and a free mind are incompatible. Every defense of liberalism suffers from the disadvantage of being exposed to both radical and reactionary attack, but in compensation it can profit from the concessions which each group of opponents is compelled to make. For since liberalism is essentially a moderate position, the modifications which are introduced into more extreme theories in order to take account of a wider range of facts and values nearly always represent a trend in the direction of liberalism. Bixler is well aware of this circumstance and thus is able to claim advantageous implications in arguments advanced by both friends and foes of his position.

The liberalism which he defends is based upon a philosophy which will seem unduly conservative to many who are satisfied with the dominant empiricist, relativist, and naturalist tendencies of the present day. For Bixler takes up the cudgels on behalf of dualism, rationalism, and the objectivity of values. Yet these terms are likely to sug-

gest an unintended degree of intransigence toward the prevailing winds of doctrine. Bixler's philosophy is essentially an attempt to mediate between the great tradition and the modern mind. His thesis is that we have swung too far in the direction of relying upon uncriticised experience and bodily impulse and that what is needed is a reassertion of the claims and the autonomy of reason and spirit. Fully acknowledging the natural roots of these structures and functions he nevertheless maintains that in their human manifestations they occupy a superior status both of worth and of potential power and that they witness to an objective order of reason and value. This point of view is defended through an acute criticism of such figures as James, Santayana, Dewey, Royce, Kierkegaard, and Scheler. This reader's only criticism is that Bixler seems at times to make the dualism unnecessarily sharp through the influence of Plato and the Phenomenologists. In a sense this is a consequence of the "realistic" and pessimistic tendencies of the present day particularly in regard to human nature. For as tragic events constrain us to take a low view of man's desires and their natural consequences we almost inevitably erect the rightfully controlling factors of reason and value into a dualism which leads to almost insuperable difficulties in respect of the relations between the sundered factors. Is not the best clue to a solution found in the Aristotelian conception, which Bixler himself cites, that "everything ideal has a natural basis, everything natural an ideal fulfillment?"

JOHN M. MOORE

Hamilton College

True Humanism. By JACQUES MARITAIN. New York: Charles Scribner's Sons, 1938. Translated from the French by MARGOT ADAMSON. xvii + 304 pages. \$3.50.

True Humanism is a revision and enlargement of six lectures delivered by the leading neo-Thomist philosopher in August 1934 at the University of Santander in Spain.

In a brief introduction Maritain deals with the relation between humanism and the heroic aspiration to the superhuman. Even pagan humanism, as represented by Aristotle, asserted that man desires something better than a purely human life. On the other hand humanism does principally mean the demand "that man make use of all the potentialities he holds within him, his creative powers and the life of the reason, and labor to make the powers of the physical world the instruments of his freedom" (p. xii). It appears that heretofore the periods of culture which have been consciously humanistic are in opposition to the heroic periods, they turn away from and refuse the pain of aspiration to and sacrifice for the superhuman. But since "the springs of humanism are classical and Christian," and the forces which today move mankind are "still in part Christian impulses gone astray," a Christian humanism, a philosophy for a new civilization, can be worked out.

In the first chapter, "The Tragedy of Humanism," we have a review of the transition from medieval thought to the present. In medieval thought, which was essentially Christian, man is a person, "a unity of spiritual nature endowed with freedom of choice and so forming a whole which is independent of the world, for neither nature nor the state may invade this unity without permission. God Himself . . . respects this freedom, in the heart of which He lives; He solicits it, but He never compels" (p. 2). Both grace and freedom, and both man's original sin and his divine destiny were asserted. But medieval thought, though it had this complete picture of man's nature, was not interested in man as such; reflective self-consciousness was lacking.

When the heroic and self-forgetful aspiration of the Middle Ages disintegrated, the Reformation chose the "pessimistic" half of medieval synthesis: the doctrine of original sin means that man's nature is essentially corrupt, freedom is killed, there must be grace without freedom. Rationalism chose the "optimistic" half—freedom without grace. The latter tendency developed till "man, separated from God, claims and demands everything for himself as if it were all due to him: as if he were (as indeed he is, but precisely on condition that he does not make himself his own centre) the heir of God." What has been wrong in this development is not the humanism (the conquest of nature, the subjective self-awareness, the study of the secular world), but the anthropocentricity, which has ended in the loss of human dignity and the surrender of the individual to the collective.

The second chapter, "A New Humanism," is devoted largely to analysis of the atheistic humanism of Russia. Communism is described as a secularized Messianic religion, justifiably resentful against the Christian world and also, tragically, against Christianity itself. Over against this position to which the dialectic of modern humanism has led, there is the Christian return to God, of which there are two forms—Barthianism, a return to the dead past, anti-humanism, demanding the annihilation of man before God ("His error is that of Luther and Calvin; it is to think that grace does not vivify," p. 63), and the neo-Thomist progressive movement of integral or theocentric humanism, "the humanism of the Incarnation." There must be a new Christian culture in which man does not refuse awareness of his created nature and its irrational depths (psychology), and in which responsibility is taken for the economic conditions of life so that all men may "live worthily and gain their bread in honor"—but both *to the end* that God may accomplish His work in man.

In the third chapter, "The Christian and the World," Maritain discusses the relation of the spiritual and temporal orders, the Kingdom of God, and the earthly mission of the Christian. There are three historic errors about the temporal order: that this world is hopelessly given over to the devil, that the Kingdom of God can be wholly realized on earth, and that it is a purely human and secular order. "For Christianity, the truth about the world and the earthly city is that they are the Kingdom at once of man, of God, and the devil" (p. 101). Secular history is thus ambiguous; but the Christian must strive as far as possible, according to the specific ideals and conditions of his age, to realize the truths of the gospel in this world.

In the rest of the book Maritain deals further with philosophy of history. He looks not for a return to medievalism but for a truly modern Christendom. The autocratic structure of the Holy Roman Empire is of the past; but the ideal of organic unity, cultural, spiritual, supra-national, is still before us. The idea to be reflected in the new society is not "that of God's *holy empire* over all things, but rather that of the *holy freedom* of the creature whom grace unites to God" (p. 156). There should be a pluralistic rather than a monistic structure, giving room for Catholics and non-Catholics to work together without offending the free consciences of either, and for diversities of social groupings, each with their autonomy. The fulfilment of the life of human persons is the end to be aimed at, which needs a certain degree of personal ownership of and responsibility for material goods; there must also be free co-operative association in work whose dignity is recognized and which gives opportunity for creative expression.

This philosophy of the new Christendom is profound in conception and thoroughly worked out, and contains many passages of insight and beauty. It gives an impres-

sion of strength, being equally grounded in a great historical tradition and in the human needs of the present. It should be read by Protestants who are concerned with its basic theme.

ERMINIE HUNTRESS

Pendle Hill

The Flowering of Mysticism. By RUFUS M. JONES. New York: The Macmillan Company, 1939. 270 pages. \$2.50.

The subtitle of this book, "The Friends of God in the Fourteenth Century," accurately describes the subject and field covered but it fails to reveal the rich insight, the illuminating comment, the penetrating criticism and the sympathetic viewpoint of the author. Here is the history of the hundred years of "the most remarkable outburst of mystical religion that has occurred in the entire course of Christian history" (p. 9) plus the interpretation of a master in mysticism. It is this combination which represents the real value of the book.

From a lifelong perspective of study Professor Jones generously acknowledges the changes in his own conceptions of mysticism and recognizes the many contributions of other scholars but there is the authority here of first hand use of the original sources in capable and comprehensive fashion. He has given clear, compact, masterly summaries of writings which are often figurative and fantastic, diffusive as fog, drenched in the dew of emotion, mediaeval but mighty in theology. Eckhart now surprizingly hailed as a "pathbreaker" by the Nazis, Tauler, Merswin, Suso, Ruysbroeck and a host of lesser religious lights shine through these pages. The authorship of the beautiful work with the forbidding title, *Theologia Germanica*, still baffles all research. Evarard's "A Golden Book of German Divinity" is a much better title. Perhaps the most interesting historical point concerns "one of the foremost scholars of his time," Gerard

Groote, as the author of large sections of *The Imitation of Christ*. The proof is not absolute. "What can be 'proved' is that the substance of the book antedates Thomas à Kempis and that he 'edited' rather than 'wrote' the *Imitation*" (p. 235). Evidence from Netherlandish writings and recently from the Lübeck manuscript make a strong case for the above viewpoint.

Not only the historical expositions but the author's estimates of mysticism make this book outstanding. An epilogue on the nature of mystical experience proceeds by illustration rather than by definition. Here are experiences which tower above explanation when man encounters a Divine Presence, a Beyond, a transcendent Reality, an Eternal Over-world, a Fatherland of the Spirit, a Spiritual Over-world, a Fatherland of the Spirit, a Spiritual Environment, a larger Divine Life. It appears that "God is more in the mind of man than anywhere else in the universe" (p. 260) but Professor Jones discovered that though he early had a mission in life to write about the Friends of God "one cannot live by mystics alone" (p. 3). From a maturity of life and study he now discounts more the factors of pathology and ecstasy. "It has been by the highway of health rather than over the bridge of disease that the largest freight of truth has come to us." Ecstasy however, as trance, "no one at home," Neoplatonism, is not to be confused with that most glorious attainment, "a state of concentration, of unification, of liberation, of discovery, of heightened and intensified powers and withal a burst of joy, of rapture and of radiance" (p. 6).

Commending Tauler's sanity this standard is erected, "The test of mystical experience is not its emotional upheaval but its effect on action and on the moral life—the power to endure suffering and to exhibit love and sympathy" (p. 102). Though Margaretha Ebner was psychopathic it is always difficult to draw sharp lines between

constructive and creative mystical experience and pathological experience. "It may be however some forms of constitutional instability and lack of tightness in the mental structure are favorable to genius and to the making of the prophet type of person" (p. 165). Ruysbroeck was a God-taught man. "The best way for a man to become God-taught is to do his level best to gain as much truth as can be learned from teachers here below" (p. 195). The author of *The Golden Book* knows no way to indicate the goodness and perfection of God but to place him above the finite and temporal but "the major difficulty with this procedure is that it leaves this world, where we are, wholly undivine and winnowed of all spiritual significance." He knows no way for God to enter the life until man goes out but "the difficulty with that medicine is that it discounts the value of the life of a person." "The main tragedy of fourteenth-century mysticism is that it could not discover . . . the Perfect Good breaking through and making use of an imperfect but dedicated and loyal life of a person" (pp. 182-4). Professor Jones holds that "the structure of thought which characterized the great speculative mystics was as unique a creation, as sublime a work of genius, as were the Cathedrals of Europe" but it is not always easy to fit "these sublime structures into the functional life of the world of today" (pp. 202-3). However "there are no frontiers in the realm of the spirit" (p. 209) and "how many persons now need leisure for the things of God and for their own souls!" (p. 237).

One minor question arises. When Scripture is quoted with notable variations (p. 254, 23) from the text is it new translation by the author?

DWIGHT MARION BECK

Syracuse University

Christian and Jew

A Christian Looks at the Jewish Question.

By JACQUES MARITAIN. New York: Longmans, Green and Co., 1939. v + 90 pages. \$1.00.

Jacques Maritain is probably the foremost Catholic philosopher of our day. Readers of his books on Thomism and related subjects are familiar with his acute and thoroughly enlightened discussion of modern social problems. In his treatment of the present world situation as regards the Jews he displays good will backed up by keen understanding. He reviews the stock arguments of Jew-baiters and refutes them with remarkable clarity. If Christendom could be raised to the level of discernment displayed by Maritain the Jewish question would cease to exist.

When Maritain turns to theological analysis he expresses a view held by many conservative protestants. It is assumed that the Catholic Church (conservative protestants would say the Universal Church, the Protestant Church, or some part of it) through Paul has accepted Christ. On the other hand the Jewish people through their early leaders have rejected him. It is the reviewer's conviction that the acceptance of Christ by Paul and the Church has been at best relative. On the other hand Judaism at its best, while not accepting Christian claims about the person of Christ, does in fact exemplify a close approximation of the religion which Jesus actually lived. And let us remember that for Jesus practice was more important than ideology.

It is heartening to find that Maritain is representative of many Christians who do not allow their theology to stand in the way of practicing human brotherhood.

EUGENE S. TANNER

University of Tulsa

The Jew in the Literature of England. By MONTAGU F. MODDER. Philadelphia: The Jewish Publication Society of America, 1939. xvi + 435 pages. \$2.50.

Professor Modder treats a subject which heretofore has been the exclusive province of Jewish writers. As a non-Jew he avails himself of their advances and goes on to make a distinct contribution of his own. This consists in greater emphasis on the economic, social, political, and religious forces which lie back of English literature's portrayal of the Jew.

Students of English literature will find this book genuinely helpful. It brings a vast amount of data into a meaningful and systematic whole which in isolation remains unnoticed by even the most voluminous reader. The historically minded will find values almost as great. Woven into its texture is a brief history of the Jews in England. This is presented with the quotation of much original source material and in a context which makes it illuminating even to those who have pursued the longer histories on the subject.

Anti-Semites would do well to read this book. They would find their slanders against the Jewish people traced to their sources in human stupidity and selfishness. The barbaric treatment meted out to the Jew until comparatively recent times by English speaking people has been both reflected and promoted by literature. With certain notable exceptions—especially during the past century and a half—the Jew in English literature has been either a villain or a subject of comic derision. Modder demonstrates that these pattern Jews were created and developed by authors who never knew a Jew in the flesh. Furthermore, that these pattern Jews continued to be used for centuries after it became apparent that they did not correspond to reality. While it is impossible for us to

erase these injustices of the past our more adequate understanding should help us effectively to oppose their repetition in the present.

An extensive bibliography and carefully formulated index combine with richness of content to make this a book of more than passing interest. The reviewer has placed it on his nearest book shelf in company with volumes used for constant reference.

EUGENE S. TANNER

University of Tulsa

Biography and Fiction

Saints in Action. By DUMAS MALONE. New York: The Abingdon Press, 1939. 183 pages. \$2.00.

This attractive little book consists of six "modest lectures" delivered at Drew University by Professor Dumas Malone, who had the distinguished honor of serving as editor-in-chief of the monumental *Dictionary of American Biography*. He uses the space-allotments in that work as the basis for selecting the most influential of those Americans whose "sacrificial zeal and heroic labors" were generated by "inner springs of spiritual power." He believes that American saints have been distinguished by both "Faith" and "Works," by religions which emphasize not creeds but deeds. The lectures are as follows: "The Varieties of Saintliness in America"; "The Clergy in American Achievement"; "Crusaders of Reform"; "Some Women Saints"; "Evangelists of Education"; "Secular Saints of Learning." The many-sided character and wide variety of the book naturally make it seem a bit sketchy since many major figures can be given only a few sentences; but it should be borne in mind that the generalizations rest squarely upon the formidable scholarly researches of the great host of specialists who wrote the twenty-volume *Dictionary of American Biography*. In gen-

ral the book is a series of "success stories" (in the best sense of the word) which are exhilarating in the midst of the prevalent defeatism today. The work should be a magnificent armory for religious folk who need material for the refutation of the modern tendency to interpret all history and high achievement in terms of economic determinism, "dialectical materialism," and Dreserian "chemic compulsions." Professor Malone loves to show that countless heroic men and women, faced by terrific odds, have believed in their power to fulfill their aspirations to approach what is God-like and have succeeded. It is heartening to find America's master-biographer offering such overwhelming statistical proof that no one can possibly explain the achievement of our greatest leaders who does not recognize the central part played in their lives by religion and spiritual forces. Another book which may profitably be read to reinforce this is Professor E. D. Adams' inspirational *Power of Ideals in American History* (1913).

Mr. Malone finds that "of the 13,633 persons included in the *Dictionary* (i. e., whose achievements have lived), about 1,900 were clergymen"—that is, one out of seven. Of this number he finds that 20% were Congregationalists, 16% Anglican-Episcopalians, 14% Presbyterians, 7% Unitarians, 5% Lutherans. Of the Congregationalists he finds the greatest were Jonathan Edwards, H. W. Beecher, Horace Bushnell, Increase Mather, Cotton Mather, Dwight Moody, and Ezra Stiles. Worth pondering is the fact that he finds that "no religious leader of comparable historic stature grew to manhood in the materialistic era which followed our Civil War." Mr. Malone's chapter on Reformers, whom he regards as tempted to over-simplification and fanaticism, is thought-provoking in a day when the cause and cure of evil is imagined to lie merely in outward institutions. His own view is that of Hawthorne, who emphasized

the inwardness of evil and the need for self-reform. The lectures on educators are especially eloquent, notably the sections on Horace Mann, C. W. Eliot, and D. C. Gilman. If it is true that perhaps a majority of the younger generation of college teachers tends to be more given than the older generations to cynicism, Bohemianism, and materialism instead of to "sacrificial zeal and heroic labors," there may be deep significance in the fact that, as Mr. Malone concludes, "the scholarly group in America in the last generation, as well as in the one before it, was recruited to a marked degree from what we might call the old religious stock" (p. 153).

HARRY HAYDEN CLARK

The University of Wisconsin

Jonathan Edwards, 1703-1758 A Biography, by OLA ELIZABETH WINSLOW.
New York: The Macmillan Company,
1940. \$3.50.

Jonathan Edwards, perhaps the greatest of American thinkers and certainly one of the major American theologians, receives a new evaluation in this biographical study, a valuable addition to the works of Dwight, Hopkins, Miller, Allen, Parkes, and McGiffert. One of the most appealing and provocative personalities among the Puritans, a man trained to be a radical thinker, and radical by temperament and inclination, yet who became the last great orthodox Calvinistic divine, Edwards has been, with the possible exception of Cotton Mather, one of the most divergently judged of Colonial thinkers. The important part played by him in the major theological and philosophical controversies of the eighteenth century, as the author points out, makes an understanding of his ideas mandatory for those who would gain an insight into the Colonial mind. Basing her biography upon manuscript records and published works, Miss Winslow draws a fascinating picture of the man and his intellect, a sympathetic

antidote to the all too familiar one of Edwards as the "salamander of divines" left us by Oliver Wendell Holmes, Harriet Beecher Stowe, V. L. Parrington, and other critics old and new.

Particularly worthy of mention are those portions of the book which deal with Edwards' youth, and with his college years, those which analyze the gradual unfolding in his mind of the concept which became the lodestar of his mature thought, the idea of the sovereignty of God. Also excellent and informative is Miss Winslow's treatment of the part played by Edwards as a precursor of the religious excitement known as the Great Awakening, and of his adaptations of the revivalist techniques to the purposes of orthodoxy, explaining the relationship of his famous "brimstone sermons" to the larger body of his theological and psychological ideas. In general the author does a valuable piece of work in throwing Edwards' thought into relief against the complex background of his times, and in bringing to life, in terms understandable to the modern temperament, the sensitive, aristocratic, mystic personality of the man who has left such a mark upon our intellectual and religious history. By suggesting that Edwards was one of the last of the strain of New England theocrats, Miss Winslow in writing his biography traces through his development a struggle between majority and minority, between aristocrat and democrat, that mirrors in religious matters the parallel struggle soon to culminate in the American Revolution. Her study of Edwards is a meaningful contribution to the study of the New England mind.

Perhaps the only criticism of the book may lie in its self-imposed limitation of aim; it is primarily a biographical study rather than a complete critical survey of Edwards' mind and art. Although the doctrines which became Edwards' battlegrounds are clearly presented in the light of his own development—conversion, free will, total depravity,

virtue, and election—some readers might like to see his ideas placed in the full stream of the philosophical and theological tradition of the seventeenth and eighteenth centuries. A more extended discussion of the relation of Edwards' ideas to those of thinkers such as Locke, Hobbs, Collins, Mandeville, Hutcheson, Leibnitz, Clarke, Chubb, King, John Taylor, Fancourt, Wesley, or the Cambridge Platonists, would help the reader to evaluate more appreciatively the greatness of his contributions to the history of human thought. Miss Winslow's book, however, is a complete, well-balanced, and fully documented biography which lets us see the man Edwards, as well as Edwards the preacher and thinker. An excellent bibliography is appended.

RUSSEL B. NYE

Adelphi College

The Nazarene. By SHOLEM ASCH. New York: G. P. Putnam's Sons, 1939. 698 pages. \$2.75.

We are reminded that gospel making continues even in the twentieth century. The earliest evangelists and Sholem Asch have this in common: their writings mirror the thought patterns, tastes, and style of their age. The novel is long, complicated, imaginative, colorful, and not entirely without appeal to the libido. In it there thunders the conflicts of the modern world: gold coast versus slum, anti-Saints versus Jew, blood and soil versus universal brotherhood, revolution versus evolution, Nietzsche versus Christ.

The Jesus whom Asch creates represents dramatically the great central ideals of the Judeo-Christian tradition — dedication to God, the struggle for a kindly world, respect for personality, a yearning for righteousness—in vivid contrast to the Nietzschean view of life. This feature alone gives *The Nazarene* first rate philosophical and religious worth for the student reader.

Perhaps its greatest value for the student, however, is that it will deeply stir his curiosity. Why are characters called Yeshua-ben Joseph, Judah Ish-Kiriot, Eliezer, Jochanan, and Nicodemon? Why are familiar localities called K'far Nahum, Bet Zeida, Gat Shemen, Bet Paga, and Yam Genoser? What are the meanings of Hegemon; Hasmoneans, chaver, am-ha-aretz, Shalom aleichem, genizot, phylacteries, tallit, Halachah, and Shekhinah? The student who is led to ask these and scores of questions like them—one of which should concern the accuracy of the above transliterations!—will approach New Testament study with the basic essential for the functioning of the learning process.

Most readers will be aware that Asch's representation of the ancient scene is in large part speculative. This depiction is so brilliant in design, so tremendous in its descriptions, so exciting in its character delineations, and so thoroughly interfused with accurate historical and religious lore that it may seem pedantic for the reviewer to become critical. Nevertheless, it should be noted that the author's view of the gospels is at best *pre-formgeschichte* and at worst descends to the familiar Sunday School exegesis. Any reader expert in New Testament studies can easily jot down thirty or more examples of inadequate interpretation. One of the most obvious is his penchant for identifying several characters as one person. To cite but one case, Mary Magdalene, Mary the sister of Martha and Lazarus, the harlot who anointed Jesus, and possibly the woman taken in adultery were one woman—and what a woman! Strangely enough, one of the major examples of traditional interpretation is our Jewish author's treatment of the Pharisees. While he recognizes the existence of noble Pharisees, and further places Jesus essentially in their circle, yet on the whole he is less appreciative than Herford or Moore.

How does Asch relate to other modern

Jewish interpreters of Jesus? This question is difficult because it is impossible to distinguish between Asch the novelist and Asch the Jew. It is the reviewer's impression, however, that the author's ideal is represented by Nicodemon. After the crucifixion he refuses to join the Messianists with this explanation: "It is enough that Rabbi Yeshua lived like a righteous man, sought after God, drew men nearer to heaven, and died in utter purity, that I shall bow my head to his memory and recall him with benediction." This statement with the whole novel as its context seems to put Asch in the ranks of the most appreciative English and American Jewish interpreters of Jesus. Like them he has found admiration for Jesus compatible with high loyalty to Judaism. Like them he has refused to subordinate Judaism to Jesus. He sees in Jesus one more example of faithfulness to the Jewish heritage which is, nevertheless, greater than any of its sons.

EUGENE S. TANNER

University of Tulsa

The Bible

Personalities in the Old Testament. By FLEMING JAMES. New York: Charles Scribner's Sons, 1939. xvi + 632 pages. \$3.00.

Professor James has performed the miracle of raising the all too lifeless forms of Israel's leaders and prophets into living messengers of God to men. Personalities of primary interest in the book are: Moses, Joshua, Deborah, Gideon, Samuel, Saul, David, Solomon, Elijah, Elisha, The Yahwist, Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, Second Isaiah, Haggai and Zechariah, Malachi, Nehemiah, Ezra, The Chronicler, Author of Job, Daniel, and Qoheleth. Other characters are grouped in his discussion of "The Deuteronomists," "The Priestly Writers," and "The Wise Men of

the Book of Proverbs." Significant omissions include such important names as Abraham, Samson, The Elohist, Ruth, Esther, and Jonah.

The author's method is intensely interesting. At the threshold of each chapter is a description of sources which he considers reliable for a study of the character(s). The historical background is described. Against this is portrayed the personality or group under discussion. Of particular interest to James is the teaching or religious experience of these leaders. A mark of the author's genius is the closing section of each chapter wherein a penetrating evaluation is given of the religious significance and contribution of the central personality.

James has a clearly defined philosophy of history. In these leaders was "a mighty range from Moses to Christ" (Ibid., 94), and their appearance in history "was the plan of God" (Ibid., 575). Something which transcended any man was at work in Moses (Ibid., 44). The War-God concept, so prominent in Moses, Joshua, Deborah, Saul, and even in the Deuteronomists and the Chronicler, James rejoices to see overshadowed in Amos and other prophets. In the author's mind "God is not, and never was, what Joshua thought him to be. He never led an armed force into Canaan, and he leads no armed force today" (Ibid., 56-57). These leaders under God were building a church in which the Hebrew religion was to live. Not only so. "This Old Testament church has always been regarded by the Christian church as its precursor, and Christians have liked to think that the saints of the Old Covenant belong to them also, as well as to Israel after the flesh" (Ibid., 575). Furthermore, God's purpose for man teaches that "unless God has changed He will continue to provide the necessary leaders for mankind" (Ibid., 576).

Some important convictions are expressed regarding debatable points in the Old Testament. Moses and Elijah were "practical

monotheists" (Ibid., 181). In the Yahwist James sees "a single personality" (Ibid., 196) who "identified Israel's national God with a universal God" (Ibid., 199). James takes Hosea's words literally, believing "that Yahweh had ordered him to marry a prostitute, perhaps one of the 'sacred women' attached to a sanctuary" (Ibid., 233). He (following Albright) regards Isaiah 40-66 as a unit written between 540 and 522 B. C. (Ibid., 363). Ezra is a generation later than Nehemiah (Ibid., 464).

Frequent and pertinent quotations, a chronological table, an extensive topically arranged bibliography, and indices of names, subjects, and Old Testament passages, are valuable aids to a student.

The book should be especially helpful as a college text or for reference work in a study of the development of Hebrew religion through the medium of personalities.

HERBERT LEE NEWMAN

Colby College

The Psalms, Translated with Text—Critical and Exegetical Notes. By W. O. E. OESTERLEY. New York: The Macmillan Company, 1939. Two volumes. xi + 599 pages. \$8.00.

The commentary on the Psalter which Professor Oesterley has prepared for the Society for Promoting of Christian Knowledge, like most of the publications of this meritorious—typically British—institution is non-technical in character and suitable for the general reader. The author's earlier volume, *A Fresh Approach to the Psalms* (New York, 1937), is of greatest interest to the advanced student.

Professor Theodore Robinson has contributed four chapters in the Introduction (chs. 1, 2, 4, and 5) and the commentary to twenty-two Psalms (55-60 68 73-84 86 88 90).

The Introduction deals with the origin and growth of the Psalter; with the classi-

fication, titles, and versions of the Psalms, with the forms of Hebrew poetry, with Egyptian and Babylonian psalms, with the kingship of Jehovah; with saints and sinners in the book; with the absence of Macabean Psalms; with the theology and religion of the Psalms; with their use in the New Testament, in the Synagogue, and in the Christian Church; and finally with the history of their interpretation. In the Commentary the author gives for each Psalm an introduction; a translation, based on a revised text reproducing the meter of the original; text-critical notes listing the changes made in the Hebrew text; exegetical notes; and a summary of the religious teaching of the Psalm.

In this valuable and useful work, Dr. Oesterley succeeds in transforming the steep, narrow, and thorny path of Biblical exegesis and investigation into a commodious, safe and broad highway on which the good Christian may travel unaware of pitfalls, difficulties, and dangers. The complicated and troublesome problems that are still vexing professional scholars are either camouflaged or solved with a stroke of the author's facile pen.

With regard to the Psalter as a whole, the three main problems on which critical opinion is still sharply divided concern the date, the liturgical use, and the individual or congregational character of individual poems. In determining the date of a Psalm the author seems to be guided by the principle that unless there are "adequate reasons" for considering it postexilic it is pre-exilic. In reality, the personal piety, the beginning of the hostility between the two groups later called Pharisees and Sadducees (the "pious" and the "wicked," respectively, of the Psalms), the monotheistic theology, the eschatology, and the language of the Psalter as a whole would indicate that unless the characteristics of thought and expression of a Psalm are those of the literature during the monarchy, as unquestionably

in Pss. 24:7-10; 45, and probably 19 1/6, a postexilic date is to be assumed *a priori*.

For instance, Oesterley is unaware of any valid reason "for denying a pre-exilic date" for Ps. 23. The reviewer on the contrary knows of no reason for doubting its post-exilic date. Unless we close our eyes to the evidence available, we cannot imagine an Israelite in the time of Amos and Isaiah, or of Deuteronomy and Jeremiah, or even of Ezekiel and the Second Isaiah—nay of Nehemiah and the Priestly Code—expressing his faith in the terms of the "Shepherd Psalm." The assurance that Jehovah in His loving care protects the individual from dangers and "enemies" and guides him in paths of righteousness for His name's sake, the joy in the communion with God and the longing for dwelling in His Temple at Jerusalem, in a word the deeply emotional, nearly mystical, type of piety reflected here, are utterly at variance with all we know of pre-exilic religion, not excepting Jeremiah. Moreover the diction itself suffices to prove a postexilic date.

The liturgical character of many Psalms and the presence in the Psalter of hymnals belonging to guilds of singers indicate that most Psalms are later than 400; for the Penta-teuch, in its final codification at that time, knows absolutely nothing of Temple guilds of singers nor of a musical portion (vocal or instrumental) of the services in the Second Temple. Our earliest evidence for Temple music is furnished by the Chronicler (c. 250 B. C.), who long before Oesterley dated back this institution to pre-exilic times.

The problem of recognizing the individual or congregational character of single Psalms is not as easy as Oesterley would have the reader believe when he says, "we can generally see fairly well whether the worshipper is speaking for himself alone, or whether his 'I' is the whole group" (p. 6). The matter is complicated by the facts that poems voicing the emotions of the individual were

adapted to the public service. Moreover the Psalter as we have it, although it embodies hymnals used in the Temple, was prepared, as Ps. 1, the general introduction, clearly shows, as a devotional book for private edification and not "for use in the *cultus*" (p. 1). The present collection includes wisdom poems hardly suitable for liturgical singing (37 49 73 127 128 133), didactic praises of the Law (19:7-14 119), and plain prose (1 and 79, which Oesterley, by a *tour de force*, scans as verse). On the whole our Psalter reflects the religion of the Synagogue in its inception rather than that of the Temple, the personal piety of the devout Jew rather than the public services such as Leviticus describes them. And that, more than anything else, explains its inestimable value for the pious believer, Jewish or Christian, to the present day.

ROBERT H. PFEIFFER

Harvard University

The Gospel and the Church. By CHARLES E. RAVEN. New York: Charles Scribner's Sons, 1940. 256 pages. \$3.50.

This is a significant, solid, and timely book by the Professor of Divinity in the University of Cambridge. The subtitle calls it "a study of distortion and its remedy." It is an orderly and persuasive presentation of the case for a sacramental immanent, incarnational and integral view of nature and of history, as against "the exaggerated transcendentalism of the Barthian theology." Its spirit is irenic and deeply earnest; the theology of crisis is given due credit; and the main theme is that that major emphasis in religious thought (now come alive anew and in extreme form) continues a serious distortion of the Christian Gospel which has hindered our religion since the beginning of the fifth century.

The discussion falls unevenly into four parts. One chapter describes the present crisis and our great problem; another is

devoted to viewing afresh the Gospel of God as in the teaching of Jesus and the apostles; three chapters portray the historic developments through which there came about the renunciation of nature, the distortion of history, and the passing of the Church from an organic to an organized society. The last three chapters embody statements of the case for and suggestions toward—the recovery of nature, the necessity of history, and the realization of true community by the Church. The author's reasoning is close, and well documented.

Ours is a world of conflicting ideologies massively organized and militantly competing. Breakdown is both individual and civilizational. Christendom (the Roman Church and all the churches) is confused, divided, and relatively impotent. Diagnosis must be radical and comprehensive. The central difficulty is that since apostolic times there has come into organized Christianity a serious distortion whereby nature and human history have been renounced, and God and religion have become too transcendental and otherworldly. Until rectification of this situation is had, the hurt of humanity can not be healed, and the saving powers of religion will continue to be largely ineffectual. Our day and our plight testify to the reality of sin, present crisis, divine judgment, and the dire need for the divine redemption given by God in Christ.

The Gospel has two main aspects: God sent His Son for man's redemption, and that redemption was to take effect in nature and in human history. The apocalyptic element in the New Testament testified to man's calamity and to God's energy and imminence. The supernatural side of Saint Paul's message (claimed as the progenitor of the Augustinian, Calvinistic and Barthian theologies) has been overemphasized, to the overlooking of his insistence on incarnation, continuity, upon nature and history. The gospels portray the sacramental view of Jesus: this is God

world, created, sustained, governed by Him continuously. God's kingdom is to come in history and in this world. Of the New Testament writings only the Revelation of John contradicts this view. The Old Testament and Hellenism both were this—worldly and humanistic, finding nature and history here and important. The two essential characteristics of Christianity were to be love (agape) and fellowship, community (koinonia), both in their fullest, richest meanings; and the living Spirit of God was to make them effectual. In Christ redemption has come, and the world is redeemable.

In the early centuries, gradually and from understandable causes, the Christians espoused ascetism and the rejection of nature. This was largely due to Oriental and dualistic converts and the influence of Gnosticism. Indirect Persian influence also favored the idea that the earth is corrupt, material is a prison, and mortification is spiritual. General boredom in the early centuries favored attention to miracles and the supernatural. Licentious sex morality gave cause for repulsion toward sex and emphasis on celibacy. The pressure of persecution encouraged other worldliness. Monasticism seemed to be the true way for the saintly in a corrupt, dead world. The net effect of Platonism also was to minimize the importance of history: the eternal was man's true interest. Metaphysical and intellectual aspects tended to monopolize serious religious attention. God became the Absolute. Jesus' humanity was minimized or negated. Salvation was for the hereafter. Augustine's dualistic philosophy of history glorified the City of God, and degraded all else in this world. Thus, both nature and history came to be despised.

The early church life was organic, functional, a living society. But Christianity steadily became institutionalized. It modeled after the secular. Organizations of its lay, admitting officers and assigning functions. Under the influence of the Mystery Re-

ligions baptism and the Eucharist became sacramental, rather than symbolic. The sacrificial system then widespread also exerted strong influence on Christian thought and forms. The clergy were upped into authority and status. The Church grew into an hierarchical, authoritative, religious "state." It became stereotyped and un-apostolic (less than truly Christian).

These developments constituted a serious distortion of the Gospel by the Church, not intentionally but through the force of events. Only a recovery of the true realization of nature, of history, and of Christian community can even partially undo the damage, and bring our religion back to its apostolic livingness and power. The churches have too often opposed the natural sciences, critical Bible study, social reforms, and Church reform. They have scorned an aesthetic and religious interest in nature. They have retarded the acceptance of medicine and the natural sciences. More recently the Protestant groups tend to accept a rising interest in natural history. Mechanical naturalism needs now to be replaced by a more adequate and inclusive organicism in understanding and dealing with nature. As to history also, it needs remembering that the incarnation took place in history. Church and religious supernaturalism are overdone and distorted. Atomic views of history are giving way to more organic understanding. Continuity, interdependence, wholeness are being more regarded. The eternal is manifested in the temporal. A philosophy of history includes the divine purpose. And the realization of true community is desperately needed. Marxism and Nazism may be God's whips on us. Christians can't unite in beliefs, or work, or organization. The Church is locked in its rigidity, self-aggrandizement, power politics, caste distinctions, magical rites, spiritual monopoly, and unbending authoritarianism. The survival of real Christianity may have to be outside of the organized movement, or in "cells" for

a time driven underground. Unless our religion can reverse these paralyzing distortions and renew its youth, the future looks dark for the world and for Christianity. "A world rent by conflicts of race and class and sex; a Church which has accepted and sanctioned these conflicts and added to them its own sectarian rivalries; these do not provide material for communal sympathies or an integrative way of life. . . . Democracy has not yet attained."

Dr. Raven's book should be pondered by every Barthian and every non-Barthian who can lay hands on it. It may not be the final word, but it does have something.

HORACE T. HOUF

Ohio University

Paul, Man of Conflict. By DONALD WAYNE RIDDLE. Nashville: Cokesbury Press, 1940. 244 pages. \$2.00.

This is a very stimulating but rather upsetting book. Not a little of what has preceded it, it tosses aside, perhaps a time or two a bit too lightly, but it is a notable book that will need to be reckoned with by those that later treat its theme. Nothing in the Contents suggests this is not just another life of Paul. Indeed, "Formative Years," "Conflict and Crisis," "The Protagonist," and "The Care of All the Churches" are quite reminiscent of the more conventional lives of Paul. There is little warning here of the disturbing thoughts these chapters have for the older harmonistic discussions of Paul.

"Harmonistic" describes extant biographies of Paul whose conventionality is due to following a traditional sequence of his letters, due in turn to their being fitted into the framework of the Luke-Acts "missionary journeys." This is the confusion of primary and secondary sources which correct biographical method "necessarily distinguishes" (17). The author says, "the distinctive feature of this sketch is that the data

from Paul's letters" (7), and Luke-Acts for the life of Paul are derived inductively; material is not used save as it may be properly fitted into the primary sources and can survive a critical test in the light of the "defense" purpose of Luke-Acts. Two other principles are owned: "the data thus derived are understood when conflict is perceived as the essential key; and in sketching the picture Paul must be allowed to speak for himself" (9). This purpose has been consistently maintained.

The book contains several illuminating studies which admirably illustrate the author's gift in exposition. Among these is that of the persecution by Paul (53-60), showing that its objects were Jews not Gentiles, and that its ground was likely the issue of fellowship between the Jews and the non-Jew. In romanticizing lives of Paul it is charged to the belief in Jesus as Messiah which Riddle holds "extremely improbable" (58). Another is that of a comparison of secondary and primary source materials of Paul with each other (77ff). Yet another is the study of Paul's religion, so important to his understanding. Professor Riddle insists "he never forsook Judaism" (147). Not more than did the Jesus he served whom Klausner describes as a Jew and not a Christian. That he could not have been converted to Christianity because there was none at that time to which he could have been is somewhat a matter of terms. He was primarily a Jew for whom, as Schweitzer wrote, "Christianity is simply Judaism with the centre of gravity shifted." The author's point may not be as lonely always as he implies.

The reviewer feels this of some other valuable and needed emphases. As the author observes, "there has been no neglect of Paul's letters in New Testament interpretation" (18) and some have used these sources carefully with much attention to the primary element. The chief difference is that these writers in the wake of the won-

of Ramsay, Harnack et al. and before they felt the impact of Form Criticism or of certain studies of the last decade in Luke-Acts had a very different evaluation of Luke-Acts from that of Professor Riddle. It is stated Paul did not start the Gentile or non-Jewish movement, as often thought, but found it. It was ahead of him. Is that very new? It is complained "Paul is almost always regarded as the apostle to the Gentiles in such a sense as though he alone and single-handed brought Gentile Christianity into being" (146). So often as that? Much as when the author urges, "First of all, Paul must be seen as a person" (13) and cites Deissmann's Paul (1926) as the best life for that, the reviewer, who sat in Deissmann's classes almost thirty years ago and read his *Paulus* (1st ed. 1911), while in hearty agreement, feels some of these items are hardly as recent or as much neglected as Professor Riddle indicates.

Despite the reviewer's belief that this book is likely to be highly influential in setting the method of Pauline study, he wonders if so much exclusion of the secondary is necessary. Would not the diary-character of the "we-passages" tend to lend primary source values to these materials? Why the utter silence here? Do these items all run counter to the primary sources? Lack of "primary" support costs Paul his Roman citizenship, his use of Hebrew, and "gone with the wind" for the same reason are some other fictions he lists (21 f).

The thoughtful reader after meeting the author's verdicts on earlier over-simplifications will again and again fear he has substituted for these some of his own. For instance, the degree to which conflict provides the clue or key to Pauline problems. There was enough of it in his life! Conflict between the religious and cultural standards of his home and those of his Greek neighbors, a world-rejecting view and one that was world-affirming. Conflict between his regard for the law as a good, and his conclusion he could not realize its require-

ment. And yet others, plenty of them, but is this concept the organizing center for all it is here made to order? Are the motifs of life stories so simple?

Once or twice the author seems to illustrate some of the very unscientific methods he has so effectively protested. "Paul never regarded the earthly career of Jesus as Messianic" (162). No one can question the possibility or perhaps the probability here but what is the primary source warrant for such definiteness? Finally, "This naming of the Jews as such, rather than by specifying the particular group to which they belonged is as characteristic of Luke-Acts as it is of the Fourth Gospel" (190). Is it, if Luke-Acts is treated as a unit as Professor Riddle insists upon doing? This seems doubtful but there may be enough truth here to support anti-Jewish bias, certainly in Acts.

These questions and remarks are not intended to reduce the estimate of the value of this book's contribution to the study of Paul. They should pay some tribute to its thought-provoking qualities. Its illuminating insights and telling observations make this fresh and consistent study one to place all students of Paul and religion heavily in its debt. For all serious students in its field it is a "must" book.

IRWIN R. BEILER

Allegheny College

The Elizabeth Day McCormick Apocalypse. Edited by Harold Rideout Willoughby and Ernest Cadman Colwell. Volume I. *A Greek Corpus of Revelation Iconography.* By HAROLD R. WILLOUGHBY, 602 pages. \$20.00. Volume II. *History and Text.* By ERNEST CADMAN COLWELL, 169 pages, \$7.50. Chicago: The University of Chicago Press, 1940.

Two things never cease to amaze the layman: what the competent archaeologist can discover from broken bits of pottery and

what the competent textual critic and expert in iconography can wrest from an ancient manuscript. The honest reaction of most reviewers, when faced with these two volumes inevitably must be akin to this inspired utterance, "Truly, such knowledge is too wonderful for me, I cannot attain unto it." Even for a purely descriptive review the problem of selection from that wealth of content is of itself a difficult one.

The manuscript here studied in such detail and with such wealth of learning is "a richly illustrated copy of a vernacular Greek version of the Book of Revelation with commentary made at the beginning of the seventeenth century by Maximos the Peloponnesian." Of the three known manuscripts of this translation and commentary this is the only one that contains even a single miniature and one is scarcely prepared for its sixty-nine. The earlier dearth of illustration is explained by the doubt of the Eastern Orthodox Church about the canonical status of the Johannine Revelation. This doubt led to its neglect throughout the entire course of Byzantine history.

The limits of a brief review preclude even a survey of the contents of these two volumes. Naturally the plates, 72 in Volume I and 5 in Volume II, exclusive of the frontispieces in color, are the major attraction, but, interesting as they are, without the painstaking, masterly study which follows those in Volume I they could not mean much except to the art critic and student. The amount of research behind this complete study is astounding. One should mention also certain collaborators of the editors. Mlle. Juliette Renaud, secretary to M. Gabriel Millet, Paris, writes the Introduction to Volume I and Dr. J. Merle Rife contributes an interesting appendix to Volume II, "An English Version of Prefaces of Three Early Greek Translators of the Scriptures." Of these the preface to the version of 1638 is most interesting. Both volumes contain ample indexes and Volume I has an excellent bibliography.

Volume II has much to interest the general reader. In addition to the story of the manuscript and its description, the text, commentary, and translation, we have a fascinating chapter on the Version of 1638 of interest to any one who has followed the production of the New Testament in vernacular versions. The same initial lack of enthusiasm for such ventures was present here as elsewhere. No one can fail to read with delight Dean Colwell's sprightly chapter on Maximos the Peloponnesian, especially the letter from his superior ecclesiastical officer when the latter learned that his valued pupil and logothete had appropriated property not his own. This letter is a model of polite frankness!

Again the University of Chicago Press has demonstrated the high craftsmanship of which it is capable and even as one regrets that the price will be prohibitive to many individuals most capable of appreciation of this scholarly treasure, one may rejoice that libraries will make it available and that this worthy successor of the *Rockefeller McCormick New Testament* and *The Four Gospels of Karahissar* has at last appeared.

MARY E. ANDREWS

Goucher College.

Church History

Environmental Factors in Christian History. Edited by JOHN THOMAS McNEILL, MATHEW SPINKA, and HAROLD R. WILLOUGHBY. Chicago: The University of Chicago Press, 1939. x + 417 pages. \$4.00.

The disciple rejoices when his teacher is honored. Everyone who had the privilege of studying under Prof. Shirley Jackson Case at the University of Chicago hailed this volume of masterly studies presented in his honor by certain of his former colleagues and students. The title of the volume aptly designates the area of interest in which Prof. Case concentrated his scholarly re-

search and in which he did notable pioneering. To throw light on the impact of non-Christian and non-religious elements in culture and society upon the historical unfolding of Christian thought, life, and institutions is the aim which gives unity to the essays in this book, which range over widely varied fields.

The book is beautifully printed and bound. In possessing it, Dean Case's friends and former students will treasure the excellent picture of Dr. Case which is included as a frontispiece; they will regret that the biographical note (a mere page and a half) was not more ample; they will register amazement at the prodigious output of Dr. Case's scholarship in books, articles, translations, editorial work, and book reviews; tabulated on nine pages of small print; and they will find the essays themselves a treasure house of scholarly data and interpretation.

Elmira College ELMER W. K. MOULD

Three Centuries of Advance. By KENNETH SCOTT LATOURETTE. New York: Harper and Brothers, 1939. 503 pages. \$3.50.

Difficult as it is to bring a new approach to the writing of the history of Christianity, Professor Latourette has succeeded in doing it in the sequence of books entitled *A History of the Expansion of Christianity*.

The general plan and purpose of the total work is not before us in this review, rather volume three, entitled *Three Centuries of Advance*. The book is dedicated to Harlan Page Beach, a teacher of eminence and distinction. It consists of some five hundred pages of text, with index, bibliography, and five maps. The chronological limits are 1500 to 1800. A rapid survey of the background for the beginning of the period opens the book, and from then on it is a story, well-documented and well-told, of

the new and vital expansive movement of the Church. The arrangement is geographical, and the book loses some movement, but gains much accuracy thereby. The bibliography is exceptionally usable and Mr. Latourette is to be commended for the technique on this point.

The Introduction falls a prey to the dramatist's instinct to oversharpen the opposing forces. I doubt very much if the Cross was under the ascendancy of the Crescent to the extent here represented. Major errors, inaccuracies, prejudices, I do not detect at any point. I do, however, protest against the assumption that the work of Robert Raikes is the precursor of the Sunday School as the modern Churchman uses the term. This (page 413) is doubly in error, since it not only misrepresents the objective of Raikes, but also continues the confusion in the present issue in education between Church and State.

We have long awaited the telling of the story of the missionary work of these three centuries, and we are heartily in debt to the D. Willis James Professor of Missions in Yale University for this volume.

Boston University EDWIN P. BOOTH

Miscellaneous

Education for Christian Marriage. Its Theory and Practice. Edited by A. S. NASH, with foreword by the Archbishop of York. New York: The Macmillan Company, 1939. xvi plus 304 pages. \$2.50.

Originally published in England, this book was "selling like hot cakes" when the fateful days of September 1939 came, perhaps to interfere temporarily with its use, but only to increase ultimately the need for a work of this nature. The Reverend A. S. Nash, Secretary of the Church of England Moral Welfare Council, secured and edited for this volume fifteen chapters by sixteen persons, including physicians, psy-

chologists, clergymen, professors of divinity, of law, and of education. Mr. and Mrs. Nash contributed some of the most suggestive of the chapters. This being the range of authorship, Christian marriage and education for marriage which will be Christian, are inevitably approached from varied angles of personal view. Written primarily for the Church of England, not all the writers are of that communion; and, significantly, virtually all of the book is directly pertinent in any communion.

The work treats the Christian teaching regarding marriage, contributions to Christian marriage from medicine and psychology, the legal status of marriage, the religious and social significance of the family, and education for marriage through teaching and preaching. The pathology of marriage—conditions of great tension, and divorce,—are purposely omitted. It might have been expected that in the Church of England, the significance of the Sacraments for marriage and parenthood would have been considered.

The contents of a book of this nature can hardly be summarized without distortion, since each chapter is a distinct essay and there has been no artificial trimming to make them consistent in every detail. But there is a significant unity of a larger kind. The premises are alike throughout: marriage in the Anglo-Saxon world is at a turning point; emotional attitudes in marriage are more important than mere "knowledge of the facts;" control of conception is to be openly dealt with in frankness and also in the recognition that Christians' views here are entitled to variation (that itself is gain). And there is a consistent philosophy throughout: that there is a *Christian* philosophy of marriage, that it can be taught, that teaching it requires the service of persons with many kinds of training; and that the results are of benefit to individuals and to society.

The appearance of the book in this

country is to be welcomed, and it may be commended here as it was in Great Britain, to ministers and to doctors, as a wholesome, constructive, Christian-spirited treatment of Christian marriage and of education for marriage which is to be of that character.

L. J. SHERRILL

Louisville Presbyterian Seminary

From School to College: A Study of the Transition Experience. Conducted by LINCOLN B. HALE in co-operation with D. W. BAILEY, G. H. MENHE, D. DEK. RUGH, AND G. E. SCHLESSER; HUGH HARTSHORNE, Editor. Yale University Press, 1939, xxiv + 446 pages (price not given).

When one begins the study of school life in terms of personality development rather than in terms of scholastic success he is in for a task that is, to say the least, complex. Some conception of the complexity of the task which faced these investigators is seen in the fact that it required the labor of fifteen clerks working for three months to complete the codification of the questionnaire responses.

Three institutions were influential in the lives of the students studied—home, church, and school. Naturally those working in the field of religion are most interested in the second of these. Chapter VII on "The Place of Religion in College," should be read, studied, and digested by all who are dealing with the religious life of students.

Speaking of the loss of interest in religion evidenced by new students in college the writers say: "The loss . . . evidently goes back of the college to the home life of the student, but it is an interesting and possibly highly significant fact that the college not only makes no headway at this point of active attachment to church life, but actually is the scene of detachment on the part of 25 per cent of the most interested and of 59 per cent of the least interested" (p. 253).

et at the end of the chapter we find this hopeful note: "Our findings present ample evidence that there is a fertile field within the lives of the students for helping them develop creative and triumphant religious living. . . . Nearly half the students consider their religious life during the transition as very helpful or wholesome and over half of them report meaningful and vital religious experiences, or at least that they have won their way to new religious insight which has filled their lives with new meaning and purpose. Less than one-fifth of the students feel that religion has no value for them and has not touched their lives significantly" (p. 283-4).

Let mothers and fathers take more seriously this transition from school to college and also awake to the importance of the influence of the home upon these formative years.

IVAN G. GRIMSHAW

Cleveland Heights, Ohio

The Bible of Mankind. Compiled and edited by MIRZA AHMAD SOHRAB. New York: Universal Publishing Co., 1939. xxx + 743 pages. \$5.00.

The Bible of the World. Edited by ROBERT O. BALLOU, in collaboration with FRIEDRICH SPIEGELBERG and with the assistance and advice of HORACE L. FRIESS. New York: The Viking Press, 1939. xxi + 1415 pages. \$5.00.

The appearance in rapid succession of two scriptural anthologies bearing the titles, *The Bible of Mankind* and *The Bible of the World*, is a phenomenon of considerable significance for those who are concerned with the status of religion throughout the world. Evidencing the end of religious imperialism and an acceleration of sympathetic appreciation for alien civilizations, each volume has points of strength—and weakness—which need to be understood by ordinary readers and by teachers who will use them for reference assignments.

The material of both collections is taken

from the basic writings of influential religions. The eight faiths represented in *The Bible of the World*, Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, Christianity, and Islam, also appear in *The Bible of Mankind*, which includes in addition, selections from Baha'i writers. The literature of each religion is grouped in its own separate section so that each tradition may make its own impression. The standpoint of the editors is, however, revealed by the favored treatment each gives to his own faith, for in *The Bible of Mankind*, approximately one fifth of the pages is given to Baha'i utterances, while *The Bible of the World* devotes some two fifths of itself to the Judeo-Christian scriptures, which are grouped together.

The Bible of Mankind is, of course, compiled from the viewpoint of Baha'ism, which has during its brief existence preached a harmony of religions. The editor, Mirza Ahmad Sohrab, a native of Iran, is identified with the work of the New History Society in New York.

Mr. Sohrab's introduction reveals his purpose and at the same time indicates the limitations imposed upon the scope of the book. Relying basically—except in the cases of Judaism, Christianity, and Baha'ism—upon the English translations in Max Müller's *Sacred Books of the East*, he has sought to cull out those teachings which deal with ethical and spiritual principles. While observing that all the religions direct man's steps "to God, to Heaven, to Spirit, to the Cosmos, to Love, to Compassion, to Justice, to Unity," the prevailing tenor of the passages selected is their stress on "the dignity and nobility of man's nature." Recognizing the complexity and dissimilarity of the various cultures which produced the teachings, he avoids any suggestion of a unified, mystical transcendentalism. Contrasts and contradictions between the various approaches are further brought out by the prefaces to each faith written respectively by

a modern devotee of the religion in question. These explanations, authored by H. T. Muzumdar for Hinduism, the late Har Dayal for Buddhism, Chih Meng for Confucianism, Mousheng H. Lin for Taoism, Louis I. Newman for Judaism, Eliot White for Christianity, E. J. Jurji for Islam, and the editor for Zoroastrianism and Baha'ism, add immeasurably to the value of the book in striking the notes which each religion may play in mankind's spiritual symphony.

The Bible of the World, edited by a Christian layman, Mr. Robert O. Ballou, addresses itself to a more formidable assignment, that of presenting enough scriptural material from the eight religious systems to enable the reader to apprehend their essential qualities. Mythical, legendary, historical, lyrical, ethical and devotional passages are reproduced with such completeness and in such excellence of format that the volume will find its way instantly to the shelves of every well equipped library as a unique source book of the world's religious literature. In the process of compilation Mr. Ballou consulted over a thousand books, and received expert assistance from a number of authoritative scholars.

One could wish that the book had been allowed to stand upon its own merits as a treasury of inspired writings, for as such there are few faults to be found with it. But when the editor in his introduction and footnotes makes generalizations and presents personal viewpoints which are highly debatable, they cannot be overlooked. Instead of starting with human society and recognizing the infinite variety which manifests itself in diverse culture-patterns (wherein religion is a specific component), Mr. Ballou seems to assume an abstract transcendental power which is thought of as revealing itself to men in sacred books. It is this concept of religion as something superimposed from the realm of Truth which leads him to posit the possibility of "a gradual amalgamation of all deep religious thought throughout the world, which may eventually

do away with religious sectarianism. From a cultural standpoint, such a possibility is as remote as is that of totalitarianism in politics, race or language.

Other unfortunate byproducts of the transcendentalist approach are to be observed in such artificialities as an attempt to establish similarity between the naturalist humanism of Chinese sages and the word-denial of Hindu philosophy; or between the Logos of Greek Christianity and the Tao of Lao-Tze. Moreover, the perfunctory and inadequate historical sketches of the various religions given in the notes must be blamed upon this same failure to realize the socially conditioned nature of religion. Rather than assuming that sacred literature directs, illuminates, and explains the thought and practices of its adherents, this reviewer would shift the emphasis, and maintain that sacred literature cannot be understood apart from the social and historical milieu of its adherents.

There are occasional instances such as the presentation of the Hebrew prophets in chronological sequence, and the classification of Koranic passages according to stage in Mecca and Medina, when an attempt is made to relate sacred literature to historical and social events. But more typical is the treatment of the Pentateuch with no hint that Moses was not its actual author, as in the intermixture on an apparently equal basis of Johannine and Synoptic sources in dealing with the career of Jesus.

As previously pointed out, these shortcomings by no means destroy the value of the work. If its readers, most of whom will be Christians, in name at least, are brought to see the beauty in other religions, much good will have been accomplished. Teachers will welcome the convenience of this attractive arrangement of source material even though background and adequate interpretation have to be supplied.

HENRY E. ALLEN

Lafayette College

BOOK NOTICES

Theories of Religious Experience. By JOHN MORRISON MOORE. New York: Round Table Press, Inc., 1938. xi + 253 pages. \$3.00.

Professor John Morrison Moore of Hamilton College has written an excellent book on the views of religious experience held by William James, Rudolph Otto, and Henri Bergson. His style is limpid, his methods scholarly, and his criticism pertinent. No one who wishes to grasp modern philosophy of religion can afford to neglect this book.

The treatment of James is perhaps the least vigorous of the three discussions. Professor Moore's sturdy method of dealing chiefly with the primary sources might have been supplemented by a fuller consideration of the rich materials and points of view furnished by Ralph Barton Perry's researches, by J. S. Bixler's standard work on *Religion in the Philosophy of William James*, and by the writings of Georg Wobbermin, James's German translator and interpreter.

The subtle theories of Rudolf Otto are ably presented. It is particularly noteworthy that Professor Moore is not misled by Otto's critique of rationalism into supposing that Otto is just one more irrationalist. He correctly points out that Otto insisted that religion has roots in thought as well as in feeling. He shows the roots of Otto's concept of intuition in Fries's *Ahnung*. The criticism of Bergson is especially acute. His inconsistencies and his tendency to conceptual fixity despite his bias against it have rarely been pointed out more acutely than by Moore. The book is brought to a climax by a chapter on fundamental problems, which is largely concerned with mysticism.

For all its honesty and objectivity, the book suffers from the defects of its virtues. It is so objective, so carefully analytic, so preoccupied with philosophical sources, that it fails to give the impression of grappling directly with religious experience itself. A useful and provocative investigation, it smells of the study lamp a little too much; it is a little too remote and abstract. Let us hope that Professor Moore before long will direct his gifts toward an independent, first-hand interpretation of actual religion.

EDGAR SHEFFIELD BRIGHTMAN

Boston University

Meditations on the Holy Spirit. By TOYOHICO KAGAWA. Nashville: Cokesbury Press, 1939. 167 pages. \$1.50.

Since the "gifts of the Holy Spirit" come not to the learned and analytical but to the simple, it is not surprising that deep insight into the *experiencing* of the Holy Spirit should come from an unacademic Oriental. Kagawa's *Meditations* reflect a thought-world very close to that in which primitive Christianity was born. Every page is unmistakably spoken out of experience, and leaves one with a vivid sense of the unexpected creative powers and illumined consciousness which are released when men like Kagawa, in New Testament times or today, enter into the spirit of Christ. Quite different from western theological disputations about the Trinity is this living study of the workings of the Holy Spirit as revealed in Christ and the early Apostles, and in human life today.

A western reader is almost startled by the informality with which Kagawa speaks of sharing God's consciousness, and of "trying to love the universe with the feelings of God." This reflects his oriental background, which does not draw Hebraic lines between God and man.

The body of the book is devoted to discussion of what happens when we become filled with the Holy Spirit. It enables us to love all men, even the unloveable and contrary; it cleanses from malice and jealousy and produces a still deeper holiness which expresses itself in atoning sacrifice for the salvation of others. It overflows in a holy joy which can overcome all suffering through love.

"When men are filled with the Holy Spirit, they enter into the joy of God, and think of things as a whole, and sorrow and suffering turn into joy" (p. 51).

In particular this indwelling of the Spirit expresses itself in a new spontaneity of *prayer*. Because we "understand the mind of God" and share his consciousness and purpose, we naturally pray for the completion of his work on earth. But ordinarily, says Kagawa,

"our prayers are too small. . . . Unless we come to feel that we would assume all the troubles of tenants, and proletarians, and fishermen, and laborers in the cities, there is no outflow of prayer. The Holy Spirit is given because we pray" (p. 124).

Thus is the spirit of the first century, enriched by the spirit of the Orient, brought to bear on the pressing social and industrial problems of our time! Each chapter ends with a prayer, making the book especially useful for prayer-and-study groups.

TERESINA ROWELL

Smith College

Anthropology and Religion. By PETER HENRY BUCK (Te Rangi Hiroa). New Haven: Yale University Press, 1939. viii + 96 pages. \$1.50.

The story told in this little volume is far more human and dramatic than one might suppose from its non-committal title. In it may be found all the ingredients for a modern Homeric epos. It is the story of the birth, growth, and decay of Polynesian religion.

Peter H. Buck, himself of Maori extraction, holder of two distinguished positions as Director of the Bishop Museum in Honolulu and Professor of Anthropology at Yale University, recounts this saga of his people in a prose which is as lacking in artificiality as it is vibrant in its simple directness. Prepared for delivery in the series of Terry Lectures at Yale, the material is now made available by the Yale University Press.

Needless to say, as an anthropologist Professor Buck relates religion integrally with culture. Sketching the spread of his ancestors among the islands of Polynesia, he shows how their gods were brought into being and how faith in these deities supplemented by courage and daring enabled the venturesome folk to cross the great stretches of the Pacific between Asia and South America. It is then made clear how theologies were amplified by priests and myths circulated to account for great superhuman and human phenomena, including the creation of man himself. The chapters covering these stages of development are entitled significantly, "Man Creates His Gods" and "The Gods Create Man."

The concluding chapter, "The Death of the Gods," portrays the utter disintegration of Polynesian society when for materialistic reasons the indigenous religion was abandoned for a bigoted type of Christianity. As a study in culture contact the account has special scientific importance. But when in his concluding paragraphs the author points his finger at present-day Western civilization and warns that men are abandoning "the Christian gods" which alone are capable of preventing collapse into crass materialism, he transforms the whole volume into a poignant parable.

Religious educators will do well to read it and ponder its message.

HENRY E. ALLEN

Lafayette College

Revolutionary Christianity. By SHERWOOD EDDY. Chicago: Willett, Clark and Company. 229 pages. \$2.00.

A book by Sherwood Eddy is always an event, and *Revolutionary Christianity* is no exception. As the title indicates the book is an elaboration of the thesis that the religion of Jesus which is the core of Christianity, is essentially a revolutionary movement. But, as Mr. Eddy shows, historic Christianity is more than the religion of Jesus. While it had its inception in Jesus' moving experience of God and in the social implications of that concept, it has appropriated through the centuries other significant contributions that have both curtailed and heightened its revolutionary emphasis.

It is Mr. Eddy's contention that the original good news of Christianity, as revealed in the "earliest, most authentic sources was wholly revolutionary and prophetic," which found formal expression in the idea of the kingdom of God. Few will deny the truth of the following observation with which the author concludes the first section of his study:

"While the church as a whole has been pre-vaillingly conservative and often socially reactionary for the greater part of the nineteen centuries since Christ, the redeeming record of Christianity has always been made by prophetic spirits and courageous minorities who have dared to proclaim Christ's message of the Kingdom of God on earth, and to apply it to contemporary social problems, as they have called on individuals to repent for the building of a new society."

In the second part of the book, Mr. Eddy suggests what the implications of revolutionary Christianity are in relation to the present world situation. Frankly admitting his indebtedness to Karl Marx in helping him to analyze the nature of the social problem, he parts company with Marxian theory at several important points. For example, Mr. Eddy is not convinced that violent revolution is the only way out of the present dilemma. It is for the Christian to determine whether the transition to a new social order based on Christian principles shall be by evolution or revolution.

In the final chapters, the author evaluates the strengths and weaknesses of nazism, communism.

and political democracy, assesses organized Christianity as it exists in the modern world, and concludes with an expression of faith in the possibility of applying in a constructive manner the imperative of justice, the traditions of liberty, the economy of abundance, and the principles of brotherhood to an ailing society.

While it is not to be expected that every reader will agree with all the conclusions of *Revolutionary Christianity*, it must be said that Mr. Eddy has presented an informative, provocative and challenging study of a problem that demands the intelligent consideration of every person who is seriously concerned with putting his Christianity into practice in these times.

FRANLIN I. SHEEDER

Ursinus College

Religion in the Bible. The Growth of Ideas about God and Man in the Bible. By FORREST CLEBURNE WEIR. New York: Abingdon Press, 1940. 142 pages. \$.50.

Planned for students of high school age or above, this book is meant to accomplish something comparable to that which Harry Emerson Fosdick attempted in his *Guide to an Understanding of the Bible*, but in a much simpler, more elementary fashion. One is inclined to wonder whether that aim can be accomplished in a little book of 142 pages unless the students are already well acquainted with the contents of the Bible and with modern thought about them. The growth of ideas about man, about God, about relations between man and God (worship, ethics, the Kingdom of God, suffering, immortality) from earliest beginnings through New Testament times is difficult to comprehend without more background and a more full and vivid presentation than is given here. Perhaps with a very capable, stimulating teacher or unusually earnest and studious class the book might serve as a basis for a rewarding year's study. Topics for discussion follow each chapter and Biblical references are frequent. Certainly it is well to experiment, as Mr. Weir does, along lines of Bible study for young people that start with the Bible rather than with modern problems and that emphasize the underlying ideas of the Bible rather than merely the stories or characters.

MURIEL S. CURTIS

Wellesley College

The Bible Economy of Plenty. By EDWARD TALLMADGE ROOT. New York: Harper & Brothers, 1939. 188 pages. \$1.65.

Starting with the basic assumption that "applied science has solved the problem of the production of wealth," this book goes a step further to assume that "applied religion, 'faith working through love' must now solve the problem of distribution." The question then arises whether the Bible teaches principles which apply to the problems of our day. Mr. Root feels it does have a very definite message for our day.

In order to show this teaching, the Bible is examined in great detail. The teachings of the prophets, the Law, the Wisdom literature and the poetry all contribute to the message concerning the distribution of wealth. The prophets preach a God of righteousness and justice, the law states the economic ideal of a society with no poverty stricken class. The wisdom literature indicates the ideal of neither riches nor poverty but a middle of the road doctrine. The poetry leads us to the idea of a just kingdom conquering by the winning of human hearts through love. At the center of Jesus' message stands the command "Seek ye first God's kingdom and His righteousness." This then is man's life purpose. The writers of the New Testament have recorded their endeavours to follow through with this aim.

The book is a scholarly presentation of the social message of the Bible. The author has examined countless passages to indicate the various points in his system. As a whole it is a very fine and clear cut presentation of the message we find in the Old and New Testaments. Scholars may differ at times with the use made of certain material and the interpretation placed upon some of the passages. At times the practical message waxes a bit idealistic and loses some of its down to earth power. Nevertheless it is a challenging book to both minister and layman. It is worthy of careful study and should serve to indicate the various ways in which religion is failing today to carry out the dictates of its Scriptures.

EUGENE S. ASHTON

Goucher College

The Prophets. Their Personalities and Teachings. By BERYL D. COHON. New York: Scribner's, 1939. xiii + 232 pages. \$2.00.

It is inevitable to compare this new book on the prophets with Leslie's "The Prophets tell their

own Story" (reviewed in the November 1939 number of this JOURNAL). Although both are written in simple, non-technical language, Cohon's book is more elementary, more conservative, less critical.

Rabbi Cohon has carefully avoided the more vexing problems presented by his subject as well as their discussion in recent technical monographs. Aside from rabbinical writings, he refers only to books written in English, mostly well known reference works. He thus ignores entirely the heated discussions about Deuteronomy, the Second Isaiah, and particularly Ezekiel, making no allusion to the work of C. C. Torrey and other contemporary advanced critics. The *International Critical Commentary* is considered "radical."

In general, his point of view is that of an earlier generation of scholars, writing at the beginning of this century; his favorite authorities are S. R. Driver and particularly G. A. Smith. Without the slightest misgivings he regards the Messianic prophecies of Is. 1-39 and the cosmological liturgies in Amos as genuine, although he admits that the prophetic books, notably Jeremiah, have been annotated by later scribes (p. 106) and does not attribute the psalm in Hab. 3 to the prophet Habakkuk (p. 101), as Leslie does.

In numerous matters of detail the reviewer cannot agree with the author—an admission that may enhance the value of the book in the eyes of many readers. We are told that the characteristics of the prophets are divine compulsion, criticism of the social order, prediction of the future, and isolation (pp. 1-8). In reality only the first one—being possessed by the divine spirit—is exclusively typical of them; the other three were to be found in ancient Israel, as now, in men who never experienced the prophetic trance. John the Baptist and Savonarola would qualify as prophets, except for the first characteristic. No less confusing is the characterization of the "false prophets" (pp. 12-14). It is hardly accurate to say that Hosea was concerned with "social problems" or the exploitation of the poor by the rich (p. 43f), and that Ezekiel was "essentially a Deuteronomist" (p. 157).

As a simple and clear introduction to the study of the prophets the volume is nevertheless very valuable. Its chief distinction lies in the style, which is interesting, lucid, and well adapted to the general reader. Though colloquial, the language is dignified and seldom indulges in Americanisms such as "(Amaziah) was quite likely 'a good fellow,' and 'played the game.'" (p. 24).

ROBERT H. PFEIFFER

Harvard University

En-Roeh. The Prophecies of Isaiah the Seer with Nahum and Habakkuk. Introduction, Translation, and Notes by W. A. WORTHE. EDINBURGH: T. & T. Clark, 1939. 512 pages. \$6.00.

This is in every respect an astounding book. It seems incredible that it should ever have been issued by a reputable press. It is not merely without any critical foundation; it is essentially an occultic interpretation of the Book of Isaiah.

The author carries the use of paranomasia to utterly absurd and indefensible ends. Any letters which remotely resemble the chief consonants of "Messiah," "Shiloh," or "Siloam," immediately give rise to the suggestion that here we have a passage of profound Christian significance. Two statements of the writer in the introduction will impress the intelligent reader as the most revealing in the book: "The method of interpretation here, in regard to play on words and search for hidden meaning, will seem fantastic to the modern western mind." It certainly will! Again, "the general outline was made clear to me before I had made any real study of Hebrew."

We must get back to the original consonantal text which has been "made of none effect" by the masoretic scholars (p. 3). "The Jewish scribes have taken away the key of knowledge; they are blind guides: how could it be otherwise if they rejected Christ, the shepherd . . .; for He declared to us that the purpose of the Scriptures was to reveal things concerning Himself" (p. 31). If scholars would only take to heart the gospel precept "Go, wash in the pool of Siloam, which is by interpretation sent," they might find the true clue for the interpretation of Isaiah's prophecy. This saying "reveals the mind of Shiloh." "The waters of Shiloh" (Isa. 8:6) clearly refer to the Messiah. The reference to Shiloh gives the key to the interpretation of the whole book. Again, and again, throughout the sixty-six chapters, the author discovers cryptic references to Shiloh (cf. Gen. 49:10 AV).

Definite Messianic expectations centered about Uzziah, "the Messianic king of peace, the priest-king, of the house of Solomon, but after the order of Melchizedek," who was stricken with leprosy. The true significance of this is that "Christ must bear his people's sins." But in the year of king Uzziah's death a new Messianic hope arose in the spiritual prophecies of Isaiah. Now the Messiah would come from the house of Jesse. Isaiah announced the coming of the Messiah in Immanuel, whose "virgin" mother was no other than Lo Ruhammah, the daughter of Hosea. The

Further story of this Messiah, all drawn from the hidden meaning which the author discovers, passes all belief. Jeshua-Immanuel, the Christ, was finally carried into captivity, but his return is described in the rhapsodic poems of Isaiah 40-66, all of which are of course ascribed to Isaiah of Jerusalem. But instead of speedy fulfilment of the prophet's hope, the "Messiah" was stricken with leprosy (*vide* Isa. 52-53). The prophet recoiled to see Christ's day. He also "dies upon the tree, a living prophecy of that truth by which he lived and died, that there is no salvation save in that mystic name, Isaiah, Jeshua, Jesus."

It scarcely needs to be added that this is not an indispensable volume for the serious student of the Old Testament.

JAMES MULLENBURG

Pacific School of Religion

Christ. By THE VERY REVEREND DOCTOR W. R. MATTHEWS. New York: The Macmillan Company, 1939. vii + 149 pages. \$2.00.

This short book on the teaching of Jesus is, as Dean Matthews states in the preface, intended to be helpful to readers who are perplexed by what they have heard of modern criticism of the New Testament. The book is one of a series devoted to the objective presentation of the teaching of great men. This explains the subtitle ("What did they teach?") which runs on the left-hand page throughout the book, and baffles the reader until he discovers the explanation in the preface. Complete objectivity is tempered by certain introductory remarks about the writer's personal religious convictions. The first chapter gives a concise summary of the conventional treatment of the gospel sources, with a brief dismissal of Form Criticism (p. 12) as yielding only "unverifiable conjectures." Chapter two is devoted to Jesus as Teacher, placing him in the prophetic tradition against the rabbinic tradition, attributing his sense of authority to his consciousness of unique filial relationship, and treating the function of the parables as in part selective rather than elucidatory. The following chapters treat the teachings of Jesus under the familiar headings of the Father, the Kingdom, etc., giving to each a clear and informing discussion of the gospel material, apt, however, well within the framework of familiar orthodox conceptions. The teachings are discussed without references to the presence in the record of the stories of the miracles.

The kingdom is considered against the background of messianic and apocalyptic hopes, with the conclusion that Jesus believed the kingdom already present, yet still to come "with power."

The phrase "son of man" is identified with the concept of the messiah in Jesus' mind. He claims the messianic title and connects it definitely with the coming of the kingdom. The writer goes a step further and treats the kingdom as synonymous with eternal life (p. 62). For Jesus there is no distinction between religion and morality. His ethics transcends life in any earthly society, not in the sense of being a strictly interim ethic, but in not being conditioned by mundane considerations. Jesus handled the traditional law "with the mind of a prophet" and thus retained its inner spirit. The chapters on love and forgiveness are perhaps the most useful in that they clarify basic conceptions and distinguish between Jesus' ideas as recorded in the synoptics, and certain emphases of the church (e.g. "original sin") which have led to serious misunderstanding of the history involved. The chapter "The Lamb of God" seems to this reviewer to be more influenced by the writer's theological presuppositions than by the historical probabilities, but this is of course a matter of opinion. The closing chapter on "Jesus and Human Society" makes an excellent distinction between the teachings as having social implications for our day, and as constituting specific blueprints for social reform. The book is conveniently documented with usable foot-notes, and adequately indexed. A usable manual for the layman or elementary student.

DAVID E. ADAMS

Mount Holyoke College

Readings in St. John's Gospel, First Series: Chapters I-XII. By WILLIAM TEMPLE, Archbishop of York. New York: The Macmillan Company, 1939. xxxiii + 204 pages. \$2.75.

The purpose of this book is described in the words of the author as "an attempt to share with any who read it what I find to be my own thoughts as I read the profoundest of all writings" (p. ix). While it treats many of the tangled problems concerning the authorship and nature of the gospel, it is usually so brief as to seem dogmatic. Such statements as "I regard as self-condemned any theory which fails to find a very close connexion between the Gospel and John the son of Zebedee" (p. x) and "The Gospel is through and through Palestinian. The notion that it is in any sense Hellenistic is contrary to its whole tenor" (p. xix) will hardly meet with the general approval which they seem to imply.

No doubt many will share Archbishop Temple's preference for the Johannine chronology of Jesus' life over against that of the synoptists, although the present reviewer cannot feel that he has dem-

onstrated the superiority of John's place for the cleansing of the temple (p. 176).

The Fourth Gospel is held to be symbolic and sacramental, but not mystical in the proper sense of the word, since it does not envision a direct apprehension of God by the human mind (p. xx).

With regard to the *Pericope Adulterae* (7:53-8:11) many will prefer to believe that the episode came originally from the Gospel according to the Hebrews rather than from Luke 21. (p. 150).

The bulk of the work is taken up with homiletical and devotional observations based on an original translation which, according to the author, is intended to show clearly the sense of the original (p. xxxii). This it does, although exception may be taken to it in some details. Chapter VI is placed before Chapter V, and in Chapter VII verses 15-24 are placed at the beginning of the chapter.

Archbishop Temple's homiletic genius is at its best in interpreting such episodes as the conversation of Christ with the Samaritan woman (chapter IV), or the Healing of the Blind Man (chapter IX). The sacrificial death of Jesus has rarely been better described than in his sentence (p. 195), "That His body should die was no defeat; defeat for Him must have taken the form of cursing his enemies or sinking into self-concern."

The book is almost wholly free from typographical errors, but "prophecied" (p. 186) got by the proofreaders.

F. W. GINGRICH

Albright College

The Teaching of the New Testament. By A. W. F. BLUNT. New York: The Macmillan Company, 1939. 88 pages. 60c.

The Message of the Book of Revelation. By Cady H. ALLEN. Nashville: Cokesbury Press. 180 pages. \$1.50.

The London Society for Promoting Christian Knowledge, represented in America by the Macmillan Company, is preparing a series of "Biblical Handbooks" under the editorship of Dr. Blunt, the Bishop of Bradford. *The Teaching of the New Testament* is written by the editor to answer such questions as these: "What is the dominant purpose of the New Testament?" "What, in the widest sense, is it about?" "What fundamental view does it set forth of God and His relation to man?" The book is addressed to teachers. Without mincing words the Bishop states clearly: "It follows, therefore, that to teach the New Testament 'undogmatically' is to misteach it, and to

betray the fundamental purpose it was written to serve. . . . Jesus's teaching, simple as it is, is full of dogma: the Fatherhood and Providence of God, God's will for man, Judgment to come—these, which are undeniable elements in Jesus's teaching, are as fully dogmatic as anything that St. Paul taught. Jesus dogmatized about God and St. Paul dogmatized about Jesus. . . ." In a succinct manner the editor discusses the formation of the New Testament, the ideas of revelation, redemption, Jesus' life and atonement. This is a thought-provoking volume and any teacher of Biblical literature will find much in it.

The chief value of Allen's book on the Revelation lies in the fact that it shows how missionaries teach the Bible in non-Christian lands. Cady Allen is a teacher in a Presbyterian Mission School in Iran. This book is the outgrowth of a series of talks which he gave at the Hamadan Mission. A point of interest lies in the fact that the author has personally visited the sites and ruins of the "seven churches in Asia" and has given much thought to the results of his explorations. He has also studied carefully the conflicts between the ancient Roman Empire and the developing Christian Church. Written in non-technical language the book should have a wide reading today when men and women are again beginning to think in apocalyptic terms. War always revives apocalypticism. Concentration camps and a series of "world wars" always do something to religion. This book helps one to see how an abiding faith in God preserves religion in a world of conflict.

C. A. HAWLEY

Omaha Theological Seminary

Pioneers of the Primitive Church. By FLOYD W. FILSON. New York: The Abingdon Press. 1940. 164 pages. \$2.00.

In five chapters the life and work of five early leaders are discussed. Peter, Stephen, Barnabas, Paul, and James each receive consideration, faithful attention being given always to Biblical material and references. Through these personal leaders Professor Filson sets out to contribute to five fields of work and interest: (1) To estimate the significance of these men for the primitive Church; (2) To clarify the relationship existing between Judaism and the Primitive Christian Movement; (3) To trace the progress of the transfer from Jewish to Gentile lands; (4) To throw light on the evolution of the primitive organization; (5) To point out the significance of the discussion to living leadership.

Professor Filson sets himself a worth while

ask when he offers this book as a link between the teacher and the preachers of the church. The object is to furnish for the work of the pulpit the results of the work of the study in theological seminary. On the other hand this is popular work such as the preacher himself can do and does not therefore serve its ultimate purpose. Delivered as Summer Conference lectures, the book still bears the popular and easy impress of its origins.

EDWIN P. BOOTH

Boston University School of Theology

The Story of Christ and the Early Church. By W. K. LOWTHER CLARKE. New York: The Macmillan Co., 1939. 336 pages. \$1.50.

This book is intended for use in schools and the separate sections may be obtained from the publishers at low rates. The arrangement is rather unusual, for we have I, infancy stories; II, events of the ministry from Mark; III, teachings, chiefly from Matthew; IV, further stories largely from the special sources of Luke; V, parables; VI, Holy Week stories; VII, stories from the Fourth Gospel; VIII, the story of Peter, so told as to bring together gospels, acts and epistles; IX and X, the life of Paul, and then two sections, the most unusual part of the book, on the Early Church. It is always difficult to know how to acquaint anyone who is not a mature or scholarly reader with the material following the Book of Acts, which, containing as it does, some of the best parts of the Bible, is difficult to comprehend in its present arrangement. Mr. Clarke takes up first "The Life of the Church" and groups brief, significant passages from many of the books under such topics as the membership of the church, the hostile world, sacraments and services. "What the Early Church Believed" includes God, Jesus Christ, the Holy Spirit, the church, the Christian hope, etc.

Here, as throughout the book, explanations and comments make the meaning of the passages clear, but are kept entirely separate from the Biblical text. It is difficult to see how this part of the Bible could be better arranged for young people, for one wishes to keep it in its setting and not merely quote inspiring verses for devotional reading.

Some of the introductions to the main sections of the book help students to understand a few of the results of scholarly work in the New Testament. Some teachers may feel that more could well have been done along this line and may object to some of the statements made, but one could correct and supplement these as he desired.

The book is well printed and illustrated with colored pictures and with many woodcuts. The attractive little volume could well be used for individual reading by those who find the Bible formidable as well as for class work. For the latter, questions and topics for study would have to be added.

MURIEL S. CURTIS.

Wellesley College

A First Church History. By VERA E. WALKER. London: Student Christian Movement Press, 1936.

The Christian religion is a church religion. By that I mean that even its founder recognized the importance of an organized body of believers and workers. Therefore, a knowledge of church history, of the ups and downs of the Christian fraternity, the Church's failures and weaknesses as well as its accomplishments, its great spiritual leaders and its foremost scholars, all this has value to those who are trying to conserve the best in the experience of the past and build a stronger church for the future. Vera E. Walker's book, written for all over twelve years of age, attempts to give a "history of the Christian Churches; of all that call themselves by that name, even though they deny that right to some of their neighbors. It tries to tell the story of each group of Christians fairly and sympathetically, not in order to perpetuate 'our unhappy divisions', but in the belief that they can be reconciled only when they are properly understood." I think the effort is well made and the result of her work exceptionally valuable. The book covers a wide range, all the way from the first century Christians to Cardinal Mercier, James E. K. Aggrey, and William and Catherine Booth. While there is a great deal of factual information crowded into the two hundred and seventy pages of this volume there is not too much, and the author has succeeded in making the reader feel the warmth and touch of the great human personalities whose lives as well as whose thoughts have been important to the Christian tradition.

A. GRAHAM BALDWIN

Phillips Academy, Andover, Mass.

This Business of Living. By L. W. GRENSTED. New York: The Macmillan Company, 1939. 183 pages. \$1.75.

In seven brief, but meaty chapters, Dr. Grensted, who is Professor of the Christian Religion at Oxford University, presents a discerning analysis of the fundamental problems of living and offers practical suggestions as to the manner in which

they may be constructively resolved. His approach is that of the intelligent and sympathetic religious worker rather than that of the clinical psychologist or practising psychiatrist. At the same time, the reader is convinced that the author is no mere armchair theorist, but that his conclusions rest upon the sound basis of psychological fact and have the added merit of issuing from the experience of one whose contacts with life have not been confined to the abnormal.

In the words of the author, the book "is not a primer for the puzzled, but an introduction to the business of living, and those who take the pains to read it will find that, whatever encouragement and suggestion they have received by the way, the task of solving their problems still remains their own." One is tempted to cite at length the many pointed observations that occur on nearly every page of this excellent discussion, but it is perhaps sufficient to state that in the author's judgment the average person can find through wholesome religious experience the most fruitful source of help for living. The chapters on "Art and Values" and "Religions and Religion" are especially rewarding.

Because of its non-technical language, *This Business of Living* may be recommended to anyone of average intelligence who is in need of a healthy-minded approach to the problems involved in present-day living, but it can also be used with profit as collateral reading in colleges, universities, and theological seminaries in courses such as psychology of religion, philosophy of religion, and related fields.

I know of no recent book that I would rather place in the hands of a young person or an adult who is a bit muddled in his thinking and unduly vexed by the problems with which he is confronted in the modern world.

FRANKLIN I. SHEEDER

Ursinus College

Youth and the Way of Jesus. By ROY A. BURKHART. New York: Round Table Press, 1939. 212 pages. \$2.00.

A way of life becomes attractive and convincing not through argument but through the persuasive power of evidence and example honestly and simply given. This book will prove valuable to many young people who have gotten beyond the argumentative stage and are looking for something tested by experience. Mr. Burkhart discusses the problems that lie at the center of everyday life and thought; faith in the purposefulness of the universe and the attempt to discover meaning

in life; principles of living that enable us to become what we were meant to become; cause and adventures that await the individual who has discovered that life is creative when real tasks are undertaken.

This book is full of ideas and illustrations; it is moving in its simplicity and power. It combines sincerity and insight and reflects an understanding of sound psychology and basic social principles.

The Evangel of a New World. By ALBERT ERWARD DAY. Nashville: Cokesbury Press, 1939. 160 pages. \$1.50.

Dr. Day, minister of the First Methodist Church, Pasadena, California, has added another to the list of lectureships which he has so creditably filled. This book is in substance the material which he used in the Sam Jones Lectures at Emory University.

The central teaching of the series can be put into a sentence: Contemporary society cannot be transformed by the discovery of man-made Utopias, but by the preaching, the teaching, and the practice of the principles of Jesus.

The only hope of the world is the continuous emphasizing of the Christian evangel. This evangel must be in the form of a triad: (1) an evangel of *Hope*—a hope to a trapped and thwarted humanity; (2) an evangel of *Judgment*—a judgment which challenges the Christian to a frank analysis of the contemporary social world and a frank reflection upon his own obligation to it; and (3) an evangel of *Love*—a love which shows men and women in this strange day that the Divine Lover has compassion for all, intellectual and dullard, well and sick, rich and poor, high and lowly alike.

Dr. Day has read widely in the current books and makes good use of them in rich insights and telling illustrations.

IVAN GEROULD GRIMSHAW

Cleveland Heights, Ohio

And Thy Neighbor As Thyself. By EMERSON HUGH LALONE. Boston: Universalist Publishing House, 1939. 125 pages. \$1.00.

As the author of this book states in the introduction, it is not a history of the Universalist church, but the story of the social attitudes and actions of Universalist churchmen.

The Philadelphia Declaration of Faith in 1780 was the Magna Charta of the Universalist Church. It was adopted by many other churches, and in 1803 Hosea Ballou made a concise restatement of

he creed. His book, *A Treatise on Atonement*, reveals the social ethic at the heart of Universalism.

At the beginning of the nineteenth century Universalists began agitating against the slavery and liquor problems, evidence of the social concern of the church.

In the year 1839, Sylvanus Cobb of Malden started the paper called *The Christian Freeman*, dedicated to bringing out into the open the problems of slavery, liquor, education, prison reform, etc.

The Universalist General Reform Association was organized to bring religion to bear upon the serious social and moral issues of the day. The association met annually in May in order that reports be given and reform clubs established in local churches throughout the land.

In 1889 a Young People's Day was set aside as an outgrowth of which a national Universalist Young People's organization was formed. Money was raised for this and for the Japan Mission, and in 1890 the Mission was established in Japan. In 1899 the Y. P. C. U. was organized. The Boston General Convention of 1899 gave a great impetus to the ethical emphasis of Universalist churches.

Dr. James Pullman at the General Convention Session in 1901 stated that the "great world problems fall into three classes—problems of human destiny, human duties, and human rights" (p. 68). He made a plea that Universalism be applied to these problems.

And so to the present day Universalism has displayed a militant social ethic. Mr. Lalone issues a challenge to Universalists to stand for human freedom and to refuse to accept war as final. "As Universalists we are the heirs of a great and noble tradition of universal human brotherhood. It is a tradition of which we may be justly, albeit humbly, proud. It is a high honor for layman and clergyman alike to stand in the line of this tradition. He only deserves the honor who, like his spiritual fathers, accepts the responsibility of loving his neighbor as himself" (p. 98).

The appendix contains the articles from the Universalist Convention in 1790; the reports of the National Social Service Commission of the Universalist Church and the Universalist General Convention in 1917; Attempt to Clarify the Status of Conscientious Objectors 1931-35; and correspondence with Washington regarding these conventions.

ELLEN J. PRATT

Adelphi College

The World's Great Religious Poetry. Compiled by CAROLINE MILES HILL. New York: The Macmillan Company, 1939. 836 pages. \$1.69.

This re-issue of Caroline Hill's anthology of religious verse well deserves to be called to the attention of teachers of Bible and religion. Some who have lost the original edition (and books like this tend to be lost, because they are worth loaning) will be glad to know they can replace what they have lost inexpensively. Those who have not used the book should not attempt to get along without it longer. Looking through the index of titles, the reviewer marked a round dozen of poems or parts of poems which he uses every year in teaching courses in the Bible or other courses in religion, among them: Emerson's *Brahma*, the section of Tennyson's *In Memoriam* dealing with *Doubt*, the same poet's *Higher Pantheism*, Francis Thompson's *Hound of Heaven*, Cleanthes' *Hymn to Zeus*, Browning's *Karshish*, the *Arab Physician*, Milton's *Lycidas*, Walt Whitman's *Passage to India*, Bliss Carman's *Vestigia*. Such illustrative material is of great value in interpreting the feeling of religion to undergraduate students.

CARL E. PURINTON

Adelphi College

Religious Trends in English Poetry. By HOXIE NEALE FAIRCHILD. Vol. I: 1700-1740, Protestantism and the Cult of Sentiment. New York: Columbia University Press, 1939. 576 pages. \$5.00.

This volume represents the first of five in which the topic indicated by the title will be carried through to the present time. The value of the whole work is guaranteed by the method followed in this first volume. We have here a very large number of unimportant poets and a few important ones studied with reference to their religious outlook. The resulting picture of trends and influences illuminates religion and culture in eighteenth century England. The book shows the loss of specific Christian content in the poetry of the age and the pre-natal stage of romanticism. The author indicates that his own position is Anglo-Catholic. In any case the objective evidence he gathers shows that the Free Churchman and Christian liberal of today are placed on the defensive when they review their lineage in the eighteenth century.

A. N. W.

Through the Bible. By THEODORA WILSON WILSON. New York: Wm. Collins Sons and Co., 1938. 601 pages. \$2.00.

This is another attempt to acquaint children with the famous narratives of the Bible and to help them to understand the stories in their ancient, Oriental background. As one compares this English volume with our own most successful book of the kind, Walter Russell Bowie's "The Story of the Bible," one finds points in favor of each. Dr. Bowie's book is written with more literary distinction and is more frank and straightforward in the way it presents the scholarly point of view.

But Miss Wilson includes far more maps and illustrations, a large number of color plates and line drawings by C. E. and H. M. Brock and two score half-tone plates which give splendidly clear presentations of archaeological finds, as well as of places and people in Bible lands. Many of them are British Museum and American Colony Stores photographs. If one were teaching a Bible class the book would be worth buying for these illustrations alone. The print and paper are excellent, the stories are told in a lively fashion and the book looks attractive and readable. It is more simply written than Dr. Bowie's book, confines itself more closely to narrative material and would probably appeal to boys and girls of from twelve to sixteen years.

MURIEL S. CURTIS.

Wellesley College

Beginnings of Life and Death, A Guide Book for Teachers and Parents. By SOPHIA L. FAHS. Boston: The Beacon Press, Inc., 1939. 68 pages. 50c.

This unusual little book for teachers and parents is to be used in connection with a juvenile volume of charming stories entitled "Beginnings of Life and Death," written for children from nine to fifteen years of age. The author believes that children's persistent inquiries about beginnings and destinies afford not merely an opportunity for teaching the immediate facts of a personal nature but also an opportunity "to enlarge children's horizons, and to impart a sense of fellowship with all mankind." "Children's early questions should be stepping-stones toward broader understandings and larger interracial sympathies."

The method worked out in this course does not attempt so much to lead adults to give answers to children's questions as "a feeling of companionship in the search, and an enjoyment in imagin-

ative ventures, and finally a brave acceptance of the unknown."

Parents may be interested in this book because of its method of introducing children to the question of birth and creation.

In an atmosphere hospitable to religion, children are led to explore some of the routes of the scientist. The author says that the use of a high-powered microscope in a church-school class can scarcely help but bring children "face to face with a hidden reality and power beyond their imaginings."

A variety of experiences and activities are described so that a teacher or a parent may proceed with as much of a sense of exploration as the children with whom she is associated.

A rich bibliography, some additional information, and several stories are included in this practical yet scholarly treatment of man's most persistent questions about life and death. Mrs. Fahs' rich experience in teaching children at Riverside church make this a most useful guide book for church leaders and parents.

The Students Work Book. A Companion Volume to Beginning of Life and Death. By SOPHIA L. FAHS. Boston: The Beacon Press, Inc., 1939. 64 pages. 75c.

This is a work book that fosters thinking as well as information which supplements the book of stories, *Beginnings of Life and Death*. It enables a child to organize his questions as well as his discoveries. Line drawings by Richard Beaman give fascinating glimpses into the religions of Africans, Egyptians, and Indians. Leaders will require specific guidance in their teaching should be reassured of success in teaching this new course if each child uses this practical and fascinating work book.

Primitive Faiths. By ELIZABETH STONE MACDOUGALL. Boston: The Beacon Press, Inc., 1939. 47 pages. 50c.

This course is described as an "Introductory unit in a series of brief reviews of what our neighbors believe." Short, vivid descriptions of religious practices from the earliest beginnings of man, down to the present Australian Bushmen and the American Indian provide the student in the church school with just enough material to start an investigation for several months. Every page tells its story through appropriate pictures taken from ancient monuments or from photographs.

graphs of primitive peoples. Most of the material in this unit has been reserved in the past for the scholar or the advanced student. It is encouraging that churches may now have resources to make some study of world religions in the schools of the churches long before high school and college years. The reviewer hopes that junior high school people throughout the country will have access to this fascinating course.

Primitive Faiths. Leader's Manual. By ELIZABETH STONE MACDONALD. Boston: The Beacon Press, Inc., 1937. 54 pages. 50c.

This leader's manual is a companion book for *Primitive Faiths* by the same author. It provides a minimum of essential material necessary for the course. Specific references in other reliable books however enable a creative teacher to go to work with ease enriching her own background. Activities and specific procedures are clearly worked out for those teachers who require them.

The Child of the Sun. By MARGARET DULLES EDWARDS. Boston, Mass.: The Beacon Press, 1939. \$1.75.

In a fascinating story, the author introduces her children to one of the greatest religious leaders of ancient times, Akhenaten, an Egyptian king. Through generous use of the rich discoveries by archaeologists, Akhenaten who lived more than three thousand years ago is made vitally alive. Appropriately the author has brought to youthful readers one of the most thrilling adventures in man's long quest to know God. Akhenaten is probably the first thoroughgoing believer in one God of all people. In the story we follow him in his reforms in Egyptian religion and in his program of peace. Glimpses of the charming Smereterti, his wife, add to the picture of life in their unusual Egyptian palace in Tel-el-Amarna. The dramatic destruction of Akhenaten's monotheistic reforms in the temples of Egypt is heightened by the author's use of materials from the recently discovered tomb of Tutankhamen who was too weak to resist the priestly opposition to the religious ideas of his father. Homes, churches, and schools will welcome this charmingly told and delightfully illustrated story of Akhenaten.

Boys and Girls Living As Neighbors. By LILLIAN WHITE. New York: The Abingdon Press, 1938. 196 pages. Pupil's work book, 136 pages.

Miss White has prepared a teacher's book and a pupil's work book which contain a mine of resources and plans for junior high-school students

and their leaders. The author reflects her years of successful teaching experience in these practical books. The purpose of this course is to provide for youth "a Christian education which requires them to face life situations realistically and to interpret religion in terms of daily living." The author leads youth to face definite situations in their own communities as indicated in the following headings: "The Church in Our Town," "Our Houses and Our Neighbors' Houses," "Neighbors in Need," "Movies in Our Town," and "Outsiders or Neighbors?" Through provision for definite contacts and experiences the implications of the religion of Jesus are clearly and definitely developed. Stories, poems, facts, and a selective list of references provide any teacher with ample guidance. The student's work book is interesting, informative, and thought provoking. This superior type of curricula should hasten a new day for the teaching of religion in the church, broaden the vision and develop the skill of Christians in the growth of the Kingdom of righteousness in their own community.

EDNA M. BAXTER

Hartford Seminary Foundation

When Children Ask. By MAGRUE RITTE HARMON BRO. Chicago: Willett Clark & Co., 1940.

This book has come "For such a time as this" when parents and teachers are seeking for practical guidance of their children. The author, through actual case studies, very successfully presents varying points of view on how to answer the baffling "Why, What, How and When" of early childhood and the more insistent questions of the adolescent and the college boy or girl: all the way from "What is God?" and "Does Prayer Make Sense" to "Where Do Babies Come From?" and "Why Marry?"

The book gives a frank approach that favors no one school of thought. It does not give a specific "Blueprint" for answering this question or that but each topic is so ably and thoughtfully discussed that parents and teachers alike may work out a constructive approach to their own particular problems in whatever way suits them best. For this reason the book will prove valuable and stimulating for parent-study groups as they push ahead among these baffling possibilities which are presented.

An excellent bibliography for children from "two to whatever" is available on the last six pages of the book. We give thanks to the author for this timely help in bringing up this new and challenging generation.

ROSEMARY K. ROORBACH

"Certainly the best recent English treatment of Old Testament literature and history for college and divinity students."

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"I do not know of any book that has proved more valuable . . . my students have found it stimulating and delightful."—Muriel S. Curtis, Wellesley College.

"Personalities of the Old Testament" is already in use at Wellesley College, Beloit College, Colby College, Johns Hopkins University, The Pacific School of Religion.

Reviewers Say:

"The book should be especially helpful as a college text or for reference work."—Herbert W. Newman, Colby College, in *The International Journal of Religious Education*.

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A Scribner Book

EZEKIEL

An American Commentary
on the Old Testament

By I. G. MATTHEWS, PH. D.

Ezekiel is one of the great, important books of the Bible and yet there has been a serious lack of commentaries written on it. Ezekiel is helpful in understanding the technique and psychology of Old Testament prophecy. Because of its imagery, symbolism, mysticism and poetry the Bible student and reader need help in its study. In this moderately sized volume, Professor Matthews makes a fresh contribution.

CLOTH, \$3.00

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¶ A concise and clearly written introduction to the New Testament. The material is organized so that it may be useful in young people's classes.

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BOOKS RECEIVED

Measure Religion. Fifty-two Experimental Forms. By ERNEST J. CHAVE. Distributed by The University of Chicago Bookstore, Chicago, Illinois. \$1.00.

Many teachers of Bible and religion appear to have a phobia of anything pedagogical. Use of some of these tests may help to overcome such fear, for these experimental forms of measurement are sufficiently developed to prove very helpful. They may even help the teacher to determine his own effectiveness! Chapters VI and VII include various types of tests dealing with student attitudes toward the Bible and the idea of God. Students respond enthusiastically to the employment of such tests, because it aids them to understand themselves. Would it harm the teacher if he knew his students a little better, also?

Battles Without Bullets. The Story of Economic Warfare. Headline Book No. 18. By THOMAS BROCKWAY. New York: The Foreign Policy Association, May, 1939. 96 pages. 25c.

Quest of Empire. The Problem of Colonies. Headline Book No. 19. By WALTER CONSUELO LANGSAM. New York: The Foreign Policy Association, June, 1939. 96 pages. 25c.

Human Dynamite. The Story of Europe's Minorities. Headline Book No. 20. By HENRY WOLFE. New York: The Foreign Policy Association, October, 1939. 96 pages. 25c.

The Peace That Failed. How Europe Sowed the Seeds of War. Headline Book No. 21. By VARIAN FRY. New York: The Foreign Policy Association, December, 1939. 96 pages. 25c.

Building the Third Reich. World Affairs Pamphlets No. 5. New York: Foreign Policy Association, 1939. 56 pages. 25c.

Headline Books continue to furnish the best ways of keeping up with the international situation. They are almost indispensable to the student and teacher of religion who are interested in the problem of international relations.

New Homes For Old. Public Housing in Europe and America. By WILLIAM V. REED AND ELIZABETH OGG. Headline Book No. 22. Illustrated with 79 Photographs and 16 Draw-

ings. New York: The Foreign Policy Association, 1940. 112 pages. 25c.

The story of housing "from the rise of slums to the latest USHA program." Will prove helpful to teachers who wish students to see the connection between *good homes* and the *good life*.

War Atlas. A Handbook of Maps and Facts. Text by VARIAN FRY. Maps by EMIL HERLIN. Headline Book No. 23. New York: Foreign Policy Association, April 15, 1940. 25c.

This booklet with its forty-five up-to-the-minute maps, and accompanying text, should be most useful for those dealing in any way with international relations.

The Chapel Prayer Book. By JOHN H. FRIZZELL. Nashville: Cokesbury Press, 1939. 159 pages. \$1.00.

Eloquent and inspiring prayers used in the chapel services of the Pennsylvania State College.

Pacifist Handbook. Questions and Answers Concerning the Pacifist in Wartime, Prepared as a Basis for Study and Discussion. Issued by Eight Pacifist Groups. Obtainable from the Fellowship of Reconciliation, 2929 Broadway, New York, N. Y. 48 pages. 10c.

Pacifist Program. In Time of War, Threatened War, or Fascism. By RICHARD B. GREGG. Pendle Hill Pamphlet. Number Five. 61 pages. 10c.

Both of these pamphlets are intended to answer pressing concrete problems that arise for the conscientious objector in time of war, near-war, or fascism. A typical question and answer in the *Pacifist Handbook* runs as follows: "Should the conscientious objector refuse to pay the share of income and other taxes which is being spent on the war? Should he refuse to pay all levies which are above peacetime levels? A gesture of this nature can be made more effectively in peacetime, against war preparations. Etc., etc."

The pamphlet by Richard B. Gregg, while dealing with concrete problems, goes a little deeper into the underlying philosophy of Christian pacifism.

(Books Received continued on p. 128)

THE ASSOCIATION

The 1940 Meeting of Midwestern Branch

The Midwestern N.A.B.I. held the 1940 Annual Meeting at the Presbyterian Theological Seminary of Chicago, Friday and Saturday, February 2 and 3. Thirteen states, Puerto Rico and China were represented in the registration sheets.

Following the "Welcoming Dinner" at the Commons, in the course of which President J. T. Stone of the Seminary spoke his personal welcome and that of the faculty and students, the first session was convened in the Chapel. The Presidential Address was read by the retiring president, Professor Charles S. Braden of Northwestern University, "Why People Are Religious—a Study in Religious Motivation." Following the discussion were read,—"Why Study the Bible Today?" by Professor Donald W. Riddle of the University of Chicago and "What is a Protestant?" by Professor James L. Adams of the Meadville Theological Seminary.

Saturday's proceedings began with an attendance upon the Seminary Chapel service at nine o'clock. Immediately after, the following papers were read: "Historical Consciousness versus Historical Knowledge" by Professor Paul S. Minear of Garrett Biblical Institute, "The Eschatology and Ethics of Jesus' Temptation in the Wilderness" by Professor James B. Hodgson of Coe College, "A Sociologist Translates the Gospels" by Professor William L. Bailey of Northwestern University, and "The Rediscovery of Books and Manuscripts of John G. Lansing, Missionary and Orientalist" by Professor Charles D. Matthews of Birmingham-Southern College—the last named paper to be published in *The Moslem World*, July, 1940.

At the Business Session, early Saturday afternoon, these items were voted:—that the report of the 1939 meeting, printed in the *Journal*, be recognized as the minutes of that meeting and that they stand approved; that the twelve applicants be elected to membership in the N.A.B.I. and be reported to the National secretary and treasurer; that the Executive Committee be empowered to employ not more than \$15 to reimburse committeemen whose service involves expense; that the change in the name of our *Journal* is not estimated needful; that one session of the 1941 meeting be devoted to volunteered papers; that the secretary cast unanimous ballot for these nomi-

nees,—A. R. King, president; A. C. Wickenden, vice-president; W. E. Hunter, secretary; C. S. Braden and Louise Eby, associates in council; J. S. Corn, R. R. Brewer and J. B. Hodgson, committee on Program for 1941; T. S. Kepler, J. A. Garber, Louise Eby and C. H. Hewitt, committee on Cooperation with the Professors' Advisory Section of the International Council; that the time and place of the 1941 meeting be committed to the Executive Committee with counsel favorable to coincidence with the meeting of the International Council and a program in conjunction with that of the Professors' Section.

The program, resumed after the Business Session, included a symposium on "Teaching the Bible" led by Professors Isaac S. Corn of Illinois Wesleyan University and Charles F. Kraft of Hamline University; a symposium on "Teaching the Philosophy of Religion" led by Professors Horace T. Houf of Ohio University and Arthur C. Wickenden of Miami University; and the lecture, "Recent Pictures of Bible Lands" (colored moving pictures) by Professor Joseph F. Free of Wheaton College.

Following dinner, the concluding paper was read from the Chapel pulpit by Professor Wilhelm Pauck of The Chicago Theological Seminary under the caption, "The New Orthodoxy—Fact or Fancy?"

The committee on Program for 1941 is instructed to discover soon the major theme of that meeting, in the interest of an early report to the membership; and the secretary is instructed to advise the membership of the welcome to be accorded volunteered papers.

WILLIAM E. HUNTER,
Secretary.

Personnel Exchange

Readers of the *Journal* may appropriately bring to the attention of college and university officials the following list of teachers of religion who are available for positions. (This does not mean that they are at present unemployed).

Letters should be addressed to Dr. Ivan O. Grimshaw, Chairman, Committee on Vacancies, M. A. B. I., 2757 Fairmount Blvd., Cleveland Heights, Ohio, who will forward all communications to the appropriate code number, thus serving to bring the

tution and the candidates in touch with each other.

Information concerning possible vacancies should be sent to Dr. Grimshaw.

A letter listing all those enrolled this year will be sent to more than two hundred college and university presidents on April 17 1940.

I-1—Woman; A. B. (Eng. Lit.), Elmira College; M. A. (Rel. Educ.), Union Seminary, N. Y.; certificate in group work at Nat. Y. W. C. A. Training School; 1 yr. of educ. and soc., Univ. of Rochester; 1 yr. of publicity, N. Y. School of Soc. Work. Wide exper. in informal adult educ. Now engaged in rel. educ. research and publication. Desired subjects bib, lit., phil. and meth. in rel. educ., social application of religion.

I-2—Man; A. B. (Hist.), Baker Univ.; B. D. (Greek N. T.), M. A. (Eng. Bible), and residence work for Ph. D. (Greek N. T.), Drew Univ. Now working on Ph. D. thesis. One yr. of Greek N. T. at Cambridge Univ. Eng. Exper. in pub. School teaching and 1½ yrs. of seminary teaching in Greek N. T. Now minister of church in Kansas. Desired subjects Greek N. T., Hebrew O. Test., Eng. Bible, Church Hist., Theology, English.

I-3—Man; A. B. (Hist.), Hope College; Th. M. Western Theol. Sem. (Michigan); M. A. (Phil.), Univ. of Mich.; S. T. M. (Sys. Theol.), Harvard Divin. School; Ph. D. (Sys. Theol.), Hartford Theol. Sem.; 1 yr. of sys. theol. at Univ. of Marburg; 6 yrs. teaching exper. in psych. phil.; and rel. Now pastor of a church in Michigan. Desired subjects: bible, sys. theol., church hist., phil., and phil. of rel.

I-4—Man; A. B. (Bib. Lit.), Hiram College; B. D. (Religion), Yale; M. A. (Rel. Educ.), Univ. of Chicago; Ph. D. (Phil. and Psych. of Rel.), Univ. of Edinburgh. Fellow in rel. educ. at Univ. of Chicago, 1927-28. Instructor 3 yrs. in church-related co-ed. college; prof. of bible in junior college for 2 yrs.; 2 yrs. head of dept. of rel. in mid-western college. Author of number of articles and books. Desired subjects: bible, rel. educ. and philosophy or psychology.

G-2—Woman; A. B. (Bible & Latin), M. A. (Bib. Hist.), Wellesley; Ph. D. (O. & N. T.), Boston Univ.; graduate work in bib. hist. at Radcliffe, also special graduate work at Harvard. Taught 1½ yrs. at southern women's college substituting for prof. on leave. 9 months research assistant at Yale. Desired subjects old and new testament.

H-1—Woman; A. B. (Bible), Mt. Holyoke; B. D. (N. T.), Union Seminary, N. Y.; Ph. D. (Phil.), Radcliffe-Harvard; 1 yr. graduate work in sys. theol. at Marburg; ½ yr. graduate study at Amer. School of Oriental Research; 2 yrs. instructor in bib. lit. in southern women's college. Now engaged in literary research. Desired subjects bible, comp. rel., philosophy.

J-1—Woman; A. B. (Psych.), and M. A. (Psych.), Univ. of California; M. A. (N. T.), Scarritt College; B. D. and Th. D. (O. T.), Pacific School of Rel. 3 yrs. teaching exper. in junior college. Now in special work. Desired subjects: Old and New Test., Psych., English.

L-1—Woman; B. S. (Math.), Monmouth College; Th. M. (Theol.), and Th. D. (Rel. Educ.), Iliff School of Theol; M. A. (Psych.), Univ. of Denver; graduate work at Columbia and Union Theol. Sem. 1 yr. teaching exper. in southern junior college. Desired subjects: bible, rel. educ., phil. of rel.

M-1—Man; A. B. Internat. College, Smyrna, Turkey; B. D. (Church Hist.), Union Sem. N. Y.; M. A. (Rel. Educ.), Teacher's Coll., Columbia; Ph. D. (Church Hist.), Hartford Sem. 1 yr. graduate work in hist. at Columbia. 15 yrs. teaching exper. in Near East. Prof. in Near East School of Theol., Beirut, but prevented from returning because of war. Desired subjects: church hist., rel. educ., bible, phil. of rel., Christian ethics.

M-2—Man; A. B. (Rel. & Phil.), Whittier College; B. D. (Rel. in Higher Educ.), and Ph. D. in same field, Yale Univ. (To receive degree in June, 1940). Now in work with students at eastern university. Desired subjects: rel. educ., educ., psych., ethics.

M—3—Woman; B. A. (Eng. & Phil.), Univ. of Manitoba; diploma (Bible), United Church of Canada Train. School; M. A. and Ph. D. (Theol. & Ethics), Univ. of Chicago. 10 yrs. teaching exper. Now asst. prof. in southern women's college. Desired subjects: phil. and religion.

N—1—Man; B. A. (Bib. Lit.), Alma College; B. D. (O. T.), Chicago Presby. Sem.; Ph. D. (Egyptian), Univ. of Chicago. Research asst. on 5 Egyptian archeological expeditions. Desired subjects: bib. lit., religion, old testament, ancient hist.

P—1—Man; A. B. cum laude (Hist.), Syracuse Univ.; St. T. B. (Bible), Boston Univ.; M. A. (Hist.), Syracuse; Th. D. (Bible), Drew Sem. 7 yrs. teaching exper. Desired subjects: bible, hist. of rel., English. Now pastor of church in New York state.

P—2—Man; A. B. (Greek & Phil.), Hamilton College B. D. (Bible & Rel. Educ.), Colgate-Rochester Sem.; M. A. (Ethics & Phil. of Rel.), Ohio State Univ. Now dean of men and prof. of rel. & phil. in junior college in mid-west. 12 yrs. teaching exper. Desired subjects: bible, rel. educ., ethics, phil. of religion.

W—1—Woman; B. A. (Latin), Keuka; B. D. (N. T.), Colgate-Rochester Sem.; M. A. (Rel. Educ.), Union Sem. N. Y. 2 yrs. teaching exper. in hist. of bible. Desired subjects: bib. lit. and church hist.

Books Received

(Continued from page 125)

The Divine Scheme. By R. L. ASHCROFT. New York: Longmans, Green & Co. iv + 101 pages. \$1.40.

A book by a layman for laymen giving the orthodox interpretation of the Apostle's Creed. It is descriptive rather than critical. The author believes the Divine Scheme for the salvation of man is expressed in the Creed affirmations, wherein God, the Father, Almighty is manifested in holiness and love.

With The Twelve. By CARL A. GLOVER. Nashville: Cokesbury Press. xviii + 276 pages. \$2.00.

Part I shows the Master as a practical, patient teacher by word and life. The Gospel source material—especially in Mark—which deals with the training of the twelve is critically examined. Part II illuminates the life of each disciple and is based on the New Testament, relevant history, and credible tradition. References. Bibliography. Index.

The Jewish Theological Seminary, Semi-Centennial Volume. Edited by CYRUS ADLER. New York: The Jewish Theological Seminary. 1939. 194 pages. \$3.00.

A collection of short essays on the history of the program of the conservative Jewish seminary and a survey of the contributions of its past and present faculty to Jewish scholarship.

Money Talks. By HENRY H. CRANE. New York: The Abingdon Press, 1939. 32 pages. 50c.

The Discipline of Interior Prayer. By RICHARD ROBERTS. New York: Association Press, 1904. 32 pages. 25c.

The Bible and the Child. By WILLIAM D. MURRAY. New York: Association Press, 1936. 36 pages. 25c.

The vogue of small books seems to have extended to the field of inspirational religious literature. Printed on good paper, attractively bound in cardboard, and selling for a low price, these little books should serve a wide public. In *Money Talks* Dr. Crane carries on a conversation with himself, a half dollar from his pocket being personified as "the negotiable equivalent of the energy (he has) poured out into society." In the course of this dialogue a well-rounded life and faith is expounded. Written with a sense of humor and the knack of putting words together.

The Discipline of Interior Prayer is a guide to the spiritual life by one who has gone before and knows the way. The pamphlet abounds in helpful suggestions. Beautifully written.

The Bible and the Child contains real wisdom regarding the religious responsiveness of the child and how to use the Bible to foster spiritual growth. Written by one who was for forty years superintendent of the Crescent Avenue Presbyterian Church in Plainfield, N. J. Two examples of Bible stories re-told are given in the booklet.